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AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—Pressed on two sides by domestic grain growers and by foreign economic interests, the President requested the Federal Farm Board to desist from its expressed intention of disposing of a large part of last year's surplus wheat held by its stabilization corporation. This request was resisted by the Board on the ground that it would be disastrous to future markets, but the Board showed a willingness to absolve the President from political odium with the western farmers by declaring that it took on itself full responsibility for its action, since it is an autonomous body, responsible only to Congress. After a full meeting of the Board it was announced that the domestic market would be spared, but that millers and foreign importers would be enabled to buy out of the surplus at not more than 5,000,000 bushels a month.

A unique event in the history of aviation was ended with the flight of Wiley Post and Harold Gatty in a Lockheed-Vega monoplane around the northern part of the northern hemisphere. The distance covered measured 15,474 miles in a zig-zag course. The dates of leaving and arrivals follow: June 23, left New York in the morning and Harbor Grace, N. F., in the afternoon; June 24,

arrived at Chester, England; Hanover, Germany, and Berlin; June 25, Moscow; June 26, Novo Sibirsk and Irkutsk, Siberia; June 27, Blagovestchensk, Siberia; June 28, Khabarovsk; June 29, Solomon and Fairbanks, Alaska; June 30, Edmonton, Canada; July 1, New York. The trip of eight and one-half days beat the record of the Graf Zeppelin, which was twenty days, on an almost identical route. The flight was carefully prepared for during more than a year, and was marked throughout by a meticulous attention to detail reminiscent of Lindbergh.

The Washington side of the debt-postponement controversy was restricted to standing pat on the original Hoover proposal for a complete postponement including the unconditional reparations, the largest part of which goes to France. The stand was taken that the guarantee fund of 500,000,000 reichmarks which France must pay into the International Bank in the event of a German moratorium was a matter which concerned the signers of the Young Plan and not the United States. The proposal by France that this fund be met out of the refund which it offered to make of the unconditional payments was declared unacceptable to our Government, as was also the repayment by Germany of the postponed reparations in five years instead of twenty. Washington officials considered that the whole Hoover plan was being held up by technicalities.

Andrew W. Mellon, Secretary of the United States Treasury, arrived on June 25 in Paris, to begin conferences with Premier Laval, members of the Cabinet, and officials of the Bank of France. An amicable and cooperative spirit was shown by M. Laval. By 386 to 189, the Chamber of Deputies approved on June 27 his reply to President Hoover's debt proposal, and declared its confidence in the Government to maintain the intangibility of the Young-plan payments. The Government was saved from defeat during the preceding debate by the fact that the Socialist party, under Léon Blum, for once voted with and not against the Government. In opposition to the Government were Edouard Herriot, the Radical leader, and Henry Franklin-Bouillon, M. Briand's inveterate opponent, who characterized the move as not one of generosity, but "of Wall Street." Louis Marin, the Nationalist leader, represented the proposal as "death to the Young plan." The Premier's own speech was thought to have turned the tide of opposition.

On June 29 the Paris *Excelsior* quoted Premier Laval as stating:

In agreement with all members of the Government I have just given my answer to Mr. Mellon: The latter is going to transmit it to his Government.

Mr. Hoover can entrench himself behind his Congress. I can entrench myself behind the Chamber, which has given its opinion. I feel we have reached the extreme limit of concessions. Public opinion would not admit our going further. I remain cordial but firm. We shall know where we stand on Wednesday [July 1].

Secretary Mellon and Ambassador Edge continued discussions with the French Ministry. A principal point of discussion was said to be the length of time to be permitted Germany for making up the payment for the year's moratorium: the French insisting on five years; the Americans asking for twenty-five.

The French Senate on June 30, by a vote of 197 to 5, with nearly 100 abstentions, approved the reply to Hoover and the attitude maintained by the Government during the negotiations of the past four days. Orators repeatedly emphasized the "apparent levity with which the American Government regarded signed contracts," and denied that the payment of reparations was at the root of Germany's troubles. Prospect of agreement with the United States seemed increasingly remote, and Premier Laval in his speech in the Senate described the situation as "more delicate than any which has arisen since the War."

The Belgian reply to the debt proposal was cabled to Washington on June 29. It was understood to accept the American proposal in principle while at the same time emphasizing Belgium's special situation with regard to reparations, which had been recognized not only by her former Allies but also by Germany. The State Department at Washington announced on June 27 that the Governments both of Czechoslovakia and of Poland had decided to accept the debt proposal. Rumania had already indicated her adherence. This was particularly notable since these three countries, as part of the Little Entente, had been associated closely with French policies. Yugoslavia was reported as anxious about her own reparations, in case the proposal were accepted. The reply of the Greek Government was cautious, on grounds similar to those of Yugoslavia. Japanese securities were reported as rising extraordinarily. Portugal and Spain both announced their acceptance of the plan.

Bulgaria.—Replacing the resigned Government of former Premier Liapcheff, a new Cabinet was formed on June 29 by Premier Kantcho Malinoff and took the oath of office. Democrats, Agrarians, Liberals, and Radicals, received portfolios, with the Democrats leading. The Premier declared Bulgaria to be in a desperate financial state; also that measures of reform would be instituted.

Cuba—Despite official announcements that political peace was near at hand, disorders continued to be reported, though there were no new grave situations. Censorship of the press was strongly maintained as necessary "in view of Latin temperament." On June 27 after an all-night debate in the House of Representatives the Government was assured of victory in its fight with the Conservatives over the budget. The Conservative objections were against

the twenty-per-cent reduction in civil employees' salaries and a lack of reduction in the army quota. Before the voting the Conservatives withdrew in a body, but the Liberals were able to muster a quorum to approve the bill. The budget would become law immediately upon approval by the Senate, where no opposition exists. The Conservatives were also beaten on a motion to impeach the Secretary of the Interior for the censorship imposed on the press.

Germany.—While a spirit of optimism still prevailed and the Bruening Government remained in a strong position as a result of President Hoover's proposed debt postponement, some of the popular exuberance calmed down due to the events of the past week and to Chancellor Bruening's warning to the nation that great sacrifices must still be made. The Government preserved an attitude of strict neutrality in the discussions between Secretary Mellon and the French Government over the Hoover plan, although the hope was expressed in official circles that a settlement favorable to Germany would be reached.—There was some halt in the drain on the Reichsbank's gold. The situation continued rather serious with the Reichsbank's gold reserve against outstanding currency down to 40.4 per cent, almost the legal minimum. The strain was eased somewhat when it was announced that a short-term credit of \$100,000,000 would be extended to the Reichsbank, \$25,000,000 to be furnished by the Federal Reserve banks and the remainder by the Bank of England, the Bank of France, and the Bank for International Settlements.—Chancellor Bruening immediately accepted Premier Mussolini's invitation to visit Rome accompanied by Foreign Minister Curtius. It was presumed that neither the visit to Italy nor the proposed visit to Paris would take place until the discussions between the United States and France over the Hoover plan had been completed.

Great Britain.—Feeling was displayed recently by minor leaders in the Labor party and some anxiety felt by Catholic Laborites over the Pope's statement in "Quadragesimo Anno" that no one can be at the same time a sincere Catholic and a true Socialist. The tension was relieved by the address made at Edinburgh by Cardinal Bourne, Archbishop of Westminster. The Cardinal did not confine his remarks only to the relations of the Catholics and the Labor party, but made a frank analysis of the affiliations of all three British political parties. He stated that a Catholic may not belong to any party that is definitely based on non-Christian principles, but that happily there was no party in England at the present time which takes its stand on non-Christian principles. The Catholic may therefore belong to Conservative, Liberal, or Labor party. However, he must not ally himself with any one of them absolutely and entirely. The Conservatives, for instance, in intimate contact with the Church of England, have shown an astonishing apathy in moral questions about which the Catholic conscience should be deeply concerned.

French
Senate
Vote

Various
Countries

Malinoff
Cabinet

Conservatives
Defeated

Government
Neutral in Debt
Discussion

Cardinal
Bourne's
Address

The Liberals, under the influence of the Non-conformists, still seem hostile to religious education and the Catholic schools. The Catholic is obliged to walk warily in the Labor party, also, and while he may accept its policy in a general sense, he must carefully guard himself against any theory or action which contradicts the teaching of the Church. It will be generally admitted, concluded the Cardinal, that very few members of the Labor party would base their desire for social reform on the principles which the Pope has so rightly and strongly condemned. The Catholic in England is free to join the political party which makes the greatest appeal to his sympathy and understanding, although he must be on guard against the erroneous principles which, on account of affiliations which affect these parties, are to some extent at work within them.

The House of Commons was startled by a recent statement of the Prime Minister announcing that the British Government was prepared to underwrite the credit of the

Indian Credit Guaranteed

Government of India. The surprise was occasioned by the fact that the plan would introduce an entirely new financial relationship between India and Downing Street, since the British Government had not accepted responsibility for Indian Government stocks during the past sixty years. The guarantee was explained officially as intended "to remove groundless apprehensions and to banish psychological fears" so that no need for financial help may arise, but in private quarters it was regarded as a frank admission that the Premier was alarmed by the decline in the Indian Government sterling loans. The new credit facilities promised by Mr. MacDonald will probably be used in part to replace the gold reserves, usually maintained at London by India for stabilizing the rupee, but now exhausted in meeting her ordinary obligations. Parliament members from the northern mill cities bitterly criticized the Government's proposal and insisted that before these new credit facilities are issued, India must be induced to modify her boycott against the Lancashire mill products and also to lower her tariff on several other British products.

Hungary.—After the second of the three days' elections, the Bethlen Government had won 144 seats in the new Parliament, the Christian Social party, friendly to the Government, 20, the independent Small Farmers, 5, and the Legitimists and other non-party members, 19. These results were expected. Only once, in 1904, did a government lose a general election which it conducted. Moreover, despite the fact that taxation is one hundred per cent higher than in the United States, unemployment is on the increase, and trade and industry are in a bad condition, public opinion was not in favor of a change in government, especially toward the Left with its threat of Bolshevism and Soviet dumping. Although there is a fine for failure to vote, the polling was rather low, especially among the Right parties. The Socialists with their better discipline managed to get most of their membership to the polls.

General Elections

Mexico.—The religious troubles in Vera Cruz showed some signs of abating when an *amparo*, a sort of injunction, was granted to a priest whose functions would have legally ceased if the law had gone into effect limiting the number of priests to one for every 100,000 of population. The

Religious Troubles

State Court took the stand that the priesthood, according to the Constitution, is a profession, and that the law would deprive the priest of his lawful means of livelihood. The Apostolic Delegate had counseled the clergy to ignore the law, and this was done. This sort of passive resistance, it was thought, would be an effective means of defense. —The newspaper, *Excelsior*, one of the two principal papers of the capital, was forced to suspend due to political and financial difficulties. This paper was thought to have been supported by Government and Revolutionary party money. Some months ago, *Excelsior* joined in an active campaign to destroy its rival, *Universal*, an independent daily critical of the Government.

Paraguay.—The Gran Chaco boundary dispute, which had caused strained relations between Bolivia and Paraguay and threatened South American peace for the past half century, again became intensified and brought both countries, according to latest reports, to the verge of armed conflict. Recent dispatches reported the presence of Paraguayan gunboats upstream in the Paraguay River and also the movement of Bolivian troops towards the disputed frontier. The United States Government and four neutral Latin-American nations, attempted to adjust the controversy and prevent hostilities. Three years ago a series of bloody clashes occurred in the Chaco district, and war between the two countries was averted by the good offices of these same neutral Governments. A settlement of the long dispute was attempted shortly afterwards by a commission appointed by the Pan-American Conference. But the boundaries proposed by the Commission were satisfactory to neither Power and the Commission lapsed. The flaring up of the old quarrel at this time was particularly unfortunate.

Old Quarrel Flares

Peru.—A special cable to the *New York Times* on June 29 announced that two days earlier a military revolutionary movement had simultaneously broken out at Cuzco and Puno, which immediately assumed alarming proportions and was later joined in by the military in Arequipa. Government forces said to have been sent against the rebels were reported defeated. The ostensible cause of the revolution was a demand that the proposed general elections should be postponed and also a protest against the return of Lieut. Col. Luis M. Sanchez Cerro. The Government alleged that Communist forces were at work and there were also reports that the movement was being supported by funds contributed by friends of former President Augusto B. Leguia. In Lima there was complete calm but there was evidence that the Government was anxious about the new situation. The uprising in Arequipa was considered especially significant because

New Rebel Outbreak

less than four months ago the military faction in that city sent David Sanchez Ocampo, its leader, to take charge of the Government at Lima. He announced his purpose to hold general elections at once, and under his direction the junta adopted the election laws now the chief cause of the rebellion.

Russia.—Archil V. Mikadze, vice-president of the Amtorg Trading Corporation, was arrested in New York and held under \$100,000 bail in a civil suit charging conspiracy to bring about a breach of contract and to steal patents, processes, and ideas. The suit was brought by Walter A. Rukeyser, an American mining engineer, whose recent series of articles in the *Nation*, describing his experiences in the Soviet Union, gave no indication of dissatisfaction with his treatment by the authorities there. Other defendants named in the suit were the Amtorg Trading Corporation; Nathan Newman, president of Asbestos Ltd., Inc.; C. Vernon Smith, a mining engineer, and Ivan Paramonov, president of Urasbest, a Soviet State trust. Secret conspiracy to injure professional reputation, and to defraud of property rights was alleged in the suit.

Spain.—The first step in the transition from the Provisional Government, established in the revolution of April 14, to the organization of the Spanish Republic, was accomplished in the national elections for the *Cortes Constituyentes*, held on June 28. The elections, on the whole, appeared to be orderly, with the exception of some intimidation in Catalonia, and rioting and strikes in some of the cities of Andalusia. A threatened revolt at the military airport of Seville, just on the eve of the elections, was quelled by prompt action of General Sanjurjo.

Election returns definitely assured the continuance of the Republic, but left practically every other issue to the action of the *Cortes*, as no single party held a majority.

In many districts a second election had to be held on July 5, between contestants who polled more than twenty per cent but less than a majority of the votes in the first ballot. On these second elections depended the alignment of the principal groups in the *Cortes*. Of these the Socialist party was, on the basis of early returns, the strongest; the Radical Republicans, led by Alejandro Lerroux, held second place; followed, in order of importance, by the Right Republicans of Niceto Alcalá Zamora; the Radical Socialists of Marcelino Domingo; the *Acción Republicana*, headed by Manuel Azana; and the Catalan Autonomists under the leadership of Col. Francisco Macia. Besides these six groups, a number of smaller parties had representatives, but only five declared Monarchists were elected, and no Communists. The Socialist-Republican coalition, which had held together to combat the Monarchists and the extreme Left groups during the transitional period, seemed to have dissolved, but no new alignment of the major parties had taken place. The Socialists were maneuvering to weaken Señor Lerroux's position, and making a bid for alliance with the Right Republicans, in the hope,

with this support, of mustering enough other allies to form a Government. This failing, the Socialists would probably lead the Opposition. The victory of the *Acción Republicana* in the Basque country, as strongly Catholic as it is jealous of its local rights, gave added strength to the claims of the Catalan Autonomists, while probably mitigating the anti-clerical trend of the latter group.

A draft of the Constitution which the Provisional Government planned to submit to the *Cortes*, after its opening on July 14, was released to the press on June 29.

It provided for a parliamentary form of government, following the general lines of the French Republic, but with several important departures. As in France, the Presidency would be set above the active field of politics, except for the veto power; the actual head of the Government would be the Premier, who with his Cabinet would be responsible to the people through the Parliament, though a vote of both Chambers would be required to overthrow him. The Senate would be composed of 240 members, in four groups of sixty each, elected respectively by employers, industrial and agricultural workers, professional groups, and cultural and religious associations; while the Chamber of Deputies would be chosen by universal suffrage of both sexes. The Spanish State is defined as composed of provinces, made up, in turn, of municipal units. It would not be a federal union. Autonomy for administrative and political ends is offered on the following terms: (1) when three-fourths of the interested municipalities [in a province] initiate the measure; (2) when three-fourths of the voters of a province approve it; (3) when the provincial legislature approves it; and (4) when the *Cortes* finally approves it as a law of the State. However, the proposed Constitution includes a long list of "inalienable rights of the Spanish State," naming, among others, education, public safety, social legislation, the judiciary, State-and-Church relations, etc., and reserves besides, to the central Government, whatever is not specifically mentioned in future grants of autonomy. In the matter of religion, the new instrument declares that no State Church exists. It would recognize the corporate status of the Catholic Church, and accord other groups similar standing upon application and guarantee of self-support. Optional religious instruction in the public schools is proposed, but under State control.

The recently intensified campaign for Philippine independence will give especial timeliness to a series of two articles, the first of which will be published next week, by Nicolas Popiloff, who was in the Islands eight years, taught school there, and was in business. The first paper will be "Manila, Pearl of the Orient."

L. A. G. Strong, the well-known novelist, will contribute a delightful summer piece about his trip to Scotland. It will be called, simply, "Going North."

"The Dean Looks for a Job" will be the experiences of Robert A. Parsons, who tried to arrange for employment for his seniors. He found out something about Big Business.

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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The Educational Convention

THE twenty-eighth annual convention of the National Catholic Educational Association has gone the way of all conventions, leaving more than pleasant memories. It is cheering to recall the hospitality of the city of William Penn, and to record our conviction that the local committee on arrangements achieved a success which future committees may equal but never surpass. The weather, too, ordinarily a circumstance to be dreaded in these late June conventions, was as pleasantly invigorating as most of the discussions on the floor of the convention.

To the educators who gather from all over the United States, the occasion will be remembered chiefly as a time of relentless searching into the present state of our schools. Most of them were sufficiently well aware of the fact that the Catholic school system of the country is, in the words of the late Archbishop Ireland, of St. Paul, the grandest monument ever erected in any country to the glory of God. They thank God that the monument has been built, and that, on the whole, it has been maintained, in at least fair condition. But gatherings such as that at Philadelphia lose no time in empty self-congratulation. Our schools are good, but in what respects must they be improved? What are their weaknesses, and how can these be eliminated? Like St. Paul, Catholic educators are prone to forget the past, and to turn their minds to ways and means of securing a future that is better.

No one acquainted with the present condition of Catholic education in the United States can assert that the war to establish everywhere schools founded on Christian principles has been won. It is nearer the truth to assert that while important battles have been won, notably through Supreme Court decisions, the war itself has only begun. Despite the decisions noted, in some States plans which will hamper, if indeed they do not destroy, the rights of parents and of the Church in education, are being formulated. The enemies of the Church realize the importance of the Catholic school far better than many Catholics, and this fact will insure legislation of

a character which we shall be able to oppose only with extreme difficulty. The growing tendency to invest States, as well as the Federal Government, with power to control activities which properly belong to neither jurisdiction, but to individuals or to private associations, operates with peculiar pressure upon the private school. For under the secularist philosophy of the State, now all but universally accepted in this country, neither the individual, nor any private group into which he may enter with his fellows, possesses rights, but at most concessions which the State grants and which the State may at will revoke.

This principle has been applied to correction, to relief of the sick and the aged, and to education, as it exists in the schools of the States. It is admitted, of course, that in all these fields the State has rights as well as duties; but what is objectionable is the extreme point to which the principle is pushed in order to secure to the State an educational monopoly. As the State falls deeper under the bondage of this pagan philosophy, the more difficult becomes a defense of the Catholic school, acceptable to public opinion, to legislatures, and to the courts. If that school exists only by pure grace and concession of the State—and in the secularistic philosophy it has no other warrant—the secularized State need feel no compunction in revoking that grant, should the Catholic school bar the way, as it assuredly does, to State control over every human activity.

Among all the problems which our leaders must confront, none is more serious than that created by this dominant philosophy of secularism. That they will solve it satisfactorily, without the aid of the rank and file of Catholics throughout the United States, is far from probable. Our duty, then, in this crisis, is plain. Wholehearted, loyal support of every Catholic school, from the kindergarten to the university, is the plain duty of every Catholic. To fail in it is to imperil the strongest defense of the Church in this country.

The Prohibition Ostrich

THE Department of Commerce at Washington has published a bulletin which, among other items of interest, informs us that since 1913 England has closed more than half her local prisons. We do not know that this fact is of cosmic importance. It furnishes a pleasing contrast, however, with the United States, a country which can hardly build jails and prisons fast enough to keep up with the sorry army sent into temporary exile by the courts.

Perhaps the fact that your John Bull may take his ease, his gin, his rum, his wine, and his beer, in his inn, while Americans must furtively imbibe synthetic frauds in grimy speakeasies, may not explain the difference. Yet we do not build prisons because, as a people, we love virtue and law, and all that. As a matter of statistics, we kill and rob and swindle, at a rate unknown in any other country, and the unwillingness of the average American jury to convict is notorious.

In England, on the other hand, indictable offenses are decreasing. These fell from 23,869 in 1913, to 14,807 in 1929. England's small prison population is not due to

silly laws or sentimental juries. The British criminal law is well equipped with teeth, and British juries and judges use them.

It is reported, however, that the use of wine and beer is increasing in England and Wales. It is increasing with us too. But the more beer the British drink, the less, it would appear, do they come under the notice of the criminal law. With us, the effect runs in an opposite path. If we had decent pubs instead of speakeasies controlled by the wealthy criminal class, would the trade in building local jails and Federal prisons fall off? The experiment might be worth trying.

Spain's New Liberty

OUR faith in the ability of the de facto Spanish Government to repress lawlessness, and to establish itself on a basis of justice is dwindling. When a Government is overturned, the observer looks for a certain amount of unjustified violence, and accepts it with such calm and fortitude as he can summon. He realizes that repression at the time, may not be within the power of the new Government. But he certainly cannot accept with equanimity an official defense of that violence, and the Government's unwillingness to punish the rioters shakes his faith in its ability to rule with justice.

On arriving in New York last month Don Salvador de Madariaga, the new Ambassador at Washington, racked his brains and excogitated for the benefit of the newspapers a defense of barbaric cruelty which would do credit to Blackbeard the pirate, and Al Capone. "Asked what he had heard of looting and pillaging" of churches and religious houses, Don Salvador at one repudiated the crude language of the reporters. He preferred the word *demonstrations*, and these, he said, "had been acts of justice or retribution in the minds of the participants, and not acts of malice. There was no pillaging, he asserted." (*New York Times*, June 26, 1931).

Any rascal brought to book might have offered the same defense. The question is not what robbery, arson and pillage may be in the mind of the criminal, but what they are judged to be by the standards commonly accepted in civilized communities. Don Salvador has a word of excuse for these mobs who burned libraries, threw sick women into the street, and laid low the houses of contemplative nuns. But for the victims he has no word of pity; and what is more to the point, as an official of the new Government, he has no condemnation for a series of barbarous acts which recall the wildest days of the French Revolution. A few may be cited.

In Madrid, the residence and beautiful church of the Jesuits on the Gran Via were burned to the ground. The church contained many objects of artistic and historical value, and the body of a great Spaniard, at one time counsellor of Charles V, and later a Jesuit, and General of the Society, St. Francis Borgia. Connected with the residence was a fine library of over 100,000 volumes, and many rare manuscripts. In the same city the Carmelite Fathers saw their residence, with its treasures of priceless manuscripts and incunabula, burned to the ground. In Spain, as in Mexico and Russia, these apostles of learn-

ing and civilization simply cannot be restrained from destroying free schools, colleges, libraries and scientific institutes.

Near Madrid, the Jesuit College of Chamartin was looted, and barely escaped destruction by fire. In Malaga, a residence, in Seville, a college, and in Alicante, a house of retreats, to which was attached a free school for boys, all belonging to the Society, were burned. In addition to this, the rioters, inflamed, according to Don Salvador, with a sense of justice, looted Jesuit houses in Cadiz, Jerez, Alicante, and Valencia. Eleven other Jesuit houses had to be abandoned, under threat, or on a hint from the authorities that no protection could, or would, be given.

Nor did these brutes refrain from attacking women. On their way to destroy the college of Chamartin, the rioters stopped at the academy of the Ladies of the Sacred Heart, those veteran educators of women, so well and favorably known throughout the United States. They drove out the nuns and the pupils and set the school on fire. A dying nun had been hastily carried to the street where a motor car was in waiting, but the mob interfered and compelled the driver to leave. The nun was left on a mattress in front of her burning home, and only the next day was it possible to remove her.

In the minds of the participants, the new Ambassador hastens to inform us, this was a mere act of justice. Possibly; but in the minds of decent men it was an act of horrible and revolting barbarism. With which group does Don Salvador ally himself?

If this is the attitude of the new Government, and if Don Salvador is entitled to speak for it, then Spain faces an evil future. It must not be thought that the complete story of the outrages in Spain is contained in this column, for the Dominicans, the Salesians, the Carmelites, the Brothers of Christian Doctrine, who specialized on schools for the poor, the Carmelite and Sacred Heart Nuns, and the Sisters of the Company of Mary, also specialists in free schools, have suffered in company with the Society of Jesus.

Possibly these stories have been kept from Don Salvador. We are willing to offer that excuse. But we shall bring them to his notice and we await with interest his reply. We hope to receive from him assurance that the Spanish Government has taken serious steps to bring these brutes to justice.

Starving-time Vacations

A GROUP of Southern textile mills has presented its workers, numbering nearly 30,000, with a vacation of indefinite length. As this vacation is a period without pay, it will not be received with joy.

The mills, according to the managers, do not wish to discharge the workers, but there is nothing for them to do. When orders fail to come in, and when goods delivered are not paid for, the mills must close. The whole burden, they assert, should not fall on the owners. The workers must carry their part. When better times come, the mills will be re-opened, and preference will be given the workers already on the rolls.

As Pius XI observes, in his recent Encyclical, no man

is obliged to run his business at a loss, simply to keep the workers on the payroll. Indeed, in many cases, this would be a financial impossibility. But with that granted, the case is not solved.

Have the owners, taking council with the workers, earnestly striven to adopt ways and means of making the factory fairly profitable, so that even in the hard times which now and then strike every industry they can carry on? Have they, indeed, consulted the workers at any time on any subject, seriously involving their joint interest?

These joint boards, first approved by Leo XIII and again recommended by Pius XI, are as rare as black swans. We do not say that they would invariably save any industry from the effects of a country-wide depression. But it does seem possible that in at least some instances, they could stave off the evil day, by cutting the wage of managers as well as apprentices, or by showing how the industry could be turned, in a dull market, to an industry allied with it. In any case, when the workers have been convinced by a joint board, on which they are fairly represented, that a wage cut or a vacation is really necessary, the resentment and the rebellion, following these sudden decisions, and often breaking out into labor wars, could be avoided.

"Sectarian Atheism"

FOR a number of years Dr. Luther A. Weigle has been doing the public a service by calling attention in plain language to the neglect of religion by the public schools, which, he thinks, "imperils the foundation of American life." Speaking at the University of Virginia's Institute of Public Affairs last week, Dr. Weigle showed that this danger is becoming greater through the tendency of the school to take over, year by year, larger and larger fields of human activity. The continued and studied omission of all religious teaching necessarily conveys to the mind of the child the impression that religion is of no truth or value, and the result is that the public school is "surrendered to the sectarianism of atheism or irreligion."

Dr. Weigle concludes his terrific indictment with a phrase at once happy and profoundly true, when he points out that atheism is only one form of "sectarianism." Needless to say, we agree with Dr. Weigle's diagnosis of the unhappy, indeed dangerous, state to which the public school has fallen. Regretfully we feel unable to agree that the remedies he suggests are of any great value. It is the system that is at fault, or, rather, the principles on which that system is built; and those principles cannot be reformed unless they are reformed out of all existence.

In Dr. Weigle's opinion, our public-school teachers can and should "teach that morality is more than custom, public opinion, or legal enactment; and they can point to its grounding in the nature of God." But suppose—and the supposition is quite commonly verified in fact—that the teacher herself is an atheist? Shall she be compelled to teach what she believes to be untrue? Or shall our school boards set up theological synods to frame religious

tests, to be passed by teacher candidates, and oaths of loyalty to religion, to be taken as a condition of appointment to the schools? Obviously, the thing is impossible. Most of our people are unbaptized. A substantial majority profess no religious creed. Very many are atheists. Shall we take account of the religious affiliations of the applicants, and reject all who will not teach that "morality is more than custom"? Plainly, we cannot.

What is said on this head applies with equal force to Dr. Weigle's demand that teachers shall use the Lord's Prayer, read the Bible to their pupils, "and in their teaching manifest due reverence for God and due respect for religious beliefs." So long as we stick to the folly and the sectarianism, now embodied in most of our State Constitutions, which forbid religious teaching in any school supported by the public, we shall be forced to tolerate schools dedicated to "the sectarianism of atheism or irreligion."

The immediate remedy lies in the foundation of schools which give Almighty God His proper place in education, and in the heart of the child. The remote remedy is an educational campaign which will delete the constitutional inhibitions now existing, to permit legislation on the Quebec plan. That plan allows the support of religious schools, Protestant, Catholic, and Jewish, for Protestant, Catholic, and Jewish children. The plan works well. It is the only plan that does not penalize the religious-minded parent to subsidize atheistic and irreligious schools. And what place have schools of that kind in the United States? They are a menace to religion, to morality, and to the perpetuation of those institutions that are most peculiarly American.

Getting Ready for War

EVERY now and then, we are assured that the best way of avoiding war is to spend most of the national income on the army and the navy. We have heard this so often that some take the statement as an axiom. Whoever denies it, is simply outside the pale of reason.

A look at the pages of history belies the alleged axiom. To our purblind vision, it appears that armies and navies are commonly built for the purpose of making war. That, at least, is the use to which they have generally been put in Europe.

A nation with a powerful army is like a small boy who has discovered that he is larger than most of his mates. Armed with this knowledge, he is less ready to put up with the slings and arrows they cast against him. Quite frequently, the thought of his superior prowess emboldens him to cast a few arrows himself—first by way of experiment, and then to set him firmly in his eminence as the local bully.

History shows that nations which go in for large and heavy armaments imitate the human nature that seethes in the small boy. The peace-loving disposition of the nation that continually calls for stronger armaments is open to suspicion. Its wiles are old and should deceive no one. First it secures appropriations on the always popular plea that it wishes to make war impossible. Then it builds to make war possible.

Gethsemane

WILLIAM R. MACKIN

IT was not the light-hearted, debonair John Grimes who slumped into his easy chair this evening—worn, discouraged, disillusioned. True, he had often come home in days ago tired out from the strenuous grind. But he had always found solace in the companionship of his family and relaxation in the overstuffed rocker which invariably welcomed him. However, in those days, he was full of high ideals and ambition. Tonight, he found his efforts belittled, his dreams shattered, his spirit killed. Even his faithful chair failed to assuage the hurts of his body and of his troubled soul. For, tonight, John Grimes still was a man without a job.

Without a job? Why, no! He had been working—slaving harder than any man earning his bread. For his was the labor of the unemployed, the most arduous, heart-rending occupation known to man—the task of hunting a task. Yes, it had been a terrible day—a seemingly endless one of searching, of pleading, of begging, of apologizing, of humiliation. A day whose hours were not regulated by a union nor a time-clock—a day that knew no starting hour nor quitting time. A day of vain hope, waning courage, and fruitless effort—one of hundreds that had come since his old boss had uttered the words that cut into his very soul: “Sorry, old man, but we cannot use you any longer!”

The gaunt face of John Grimes sought the mask and comfort of his hands. Mental visions of the past came trooping before him. Thoughts of the undoing of well-laid plans of other years tortured him. He recalled that day when he was laid off over six months ago—he, John Grimes, who had given his firm the best years of his life, and the benefits from all the experience and knowledge those years had offered. He recalled how they had relied on his level-headedness and wisdom when important decisions were to be made. He remembered, too, how they eulogized him when a suggestion or an effort of his, directly or indirectly, brought gold into the coffers of the company. Hailed with satisfaction and patted on the back in prosperity—spurned, spat upon and kicked out like so much chaff when things went wrong! This was the reward for his loyalty, his application of self, his unflinching interest in the firm's affairs!

Tonight, the walls of the structures he had attempted to build were tottering—the foundations crumbling. The few dollars for which he had struggled for the inevitable dark day were gone. There were too many dark days for his surplus. The specter of debt pointed a finger at every turn. His credit, the greatest asset of the working man, was worthless. Money-lenders and creditors were hounding him mercilessly for their dues. His home, a little house to which he and his wife hoped to point with pride as their very own one day, was about to pass. It was a different feeling the day they moved into it. All was rosy then. He had a “sure” job—a “steady” income. No trouble to keep up the payments—the “parties of the

first part” had told him so. No living in fear the roof would be sold over his head, or landlord to evict him at his discretion. Tonight, he had received a notice of foreclosure.

Gone, soon, would be the fruits of his labor of years; the hopes and dreams of a lifetime; the old work-bench where he had toiled night after night making the little things that added to the home's attractiveness and conveniences—that had made it just a bit better, a bit brighter, a bit more liveable than before, the flowers, the growing things, in the old backyard, things that helped him and his wife to forget in weary moments, things that had so often brought them both closer to heaven and to God. All gone, because he could not pay.

This is no night for sentimentalism. Poverty stalks and hunger bears it company. He hears the cough of a little fellow upstairs as his mother tucks him in bed. There is no money for medicine. Who knows the outcome of that childish cough? No, he must not let it run on. He'll get medicine some way—but how? Doctor and druggist are kindly men. There are so many kindly people—kindly neighbors, whose little offerings have helped them out. But that boy has meant all the world to him. For him he had planned and saved to give him a fitting education. Dire want had depleted the fund, and the policy which would have insured the amount had lapsed. Hot, dry tears burned his eyes as the last evening prayer was said and the hoarse little voice winged its message to its God: “Please, dear Lord, bless daddy—and keep him well—give him strength and courage—and help him, please, to find a job!”

The sublimity, the sincerity, of a kiddie's prayer! Who could pass up that plea? Thank heaven, the little one had not gone to bed hungry, though his mother and father had denied themselves the few slices of bread and the lone cold potato. Thank heaven, too, his last few cents would assure the boy food for another day, at least. And then! Well, something might turn up. Hope! Something would turn up. Faith! But what of his mother and him? They would make out. That's all they had been doing all winter—making out. Hunger was taking its toll. He, himself, had not eaten since early morning. Still, the child must be fed. And the while he craved a bit to eat, he was mindful of a scene in far-off Jerusalem where a Great Man stood with a host of little ones around him. And, somehow, the vision consoled him. For, he seemed to hear His Voice—a Voice that has echoed and re-echoed down the centuries: “As long as you did it to these My least brethren, you did it to Me.”

The woman who had stood steadfastly near him through it all and had done her best to scatter roses along his thorn-strewn path—what of her? In the good old courtship days, had he not promised she should not want? Had he not told her he was able to give her what her heart might desire, that love, peace, contentment, and happiness

would be hers, that he would make of a seemingly barren world a garden of primroses at her feet? And yet, tonight, what had she? Faith and hope, yes! But she should have more, the things he felt in duty bound to give her. She needed health and strength. Lack of proper food had begun to tell. Ridges of care and worry had indelibly marked her brow. The bloom of youth in her cheeks was gone. Still, she carried on. She would, God help her. But while the spirit is willing, the flesh is weak. And he, John Grimes, her husband, who had once set the spectrum in her heavens, now stood responsible for the impenetrable gloom, for the lowering clouds he was unable to scatter. He, who in life's orange-blossom time assured her a Paradise, had naught to offer her but a living hell.

He knows what it has meant to her and what it still means. He who always had a kind word even when some little thing went wrong, had lost all human feeling. He knows that because of this damnable curse that has come upon him, the real man is gone—that he is devoid of sympathy, of courage, of human understanding. His tender heart of old has turned to stone, and by reason of his indifference and despondency, he is slowly changing into dross another heart that once was of purest gold.

But what can he do? What is there for him to do? Penniless in a wealthy country; starving in a land of plenty! Was it possible that in this great, rich nation there was no opportunity for him? He reads of mergers, and combines and the centralization of money. He hears of over-production and fortunes squandered for this and that. What is it all coming to, anyway? When will another Washington, or Lincoln, arise to lead the American people through this maze—to save the country from this scourge of enforced idleness of the working man?

They tell him things will soon be right again—that he'll soon find work. Then, they say, he will be able to smile and to be as buoyant as before. Yes, but when? Can't they understand that after this stretch of unemployment, it means beginning anew, the rebuilding of the structures that have collapsed? Don't they realize he must work years to make up what he has lost, to pay back what he has borrowed to carry on? And don't they know the chances for re-making himself are growing less, that in a few years he will be rated an "old man of forty" and that wherever he applies for work, he will be shown the sign with the portentous words: "No old man need apply!"

A cold sweat comes over him. His hands tremble. His head throbs. His heart aches. He tries to think of a way out—but the thoughts come and go too fast. The tears that would not come before fall copiously at last. They blind him. He is not in his own living room! Nor in his chair! He is kneeling—and in a garden at the foot of a mount 'neath an olive tree! And kneeling beside him is a Man—the Man of Sorrows! And the Man speaks—He pleads! And John Grimes finds the self-same words falling from his own lips: "Oh, Father, if it be possible, let this chalice pass—though not my will, but Thine, be done!" Gethsemane! His Gethsemane!

The vision passes. It is not God's will that he should suffer thus. God made the earth and put His creatures upon it that they might work to admire and enjoy it, to eat and to live! He gave them brains with which to think and hands willing to do! He did not will this scourge of unemployment. Man willed it—and man, not being omnipotent, is powerless to will it away. What of the morrow? The same as today? The heavy burden to carry further? Perhaps he will meet someone who will give him a lift. But, no—for every willing Cyrenean will have his own cross to bear.

Tomorrow—another toilsome, fruitless journey! Another twenty-four hours of disappointments, of sneers and jeers! Another mile-post along the road to Calvary! And in the evening—what? Perhaps Golgotha!

Capitalizing a Perverted Taste

ROGER HARRISON

IN the Sales Manager's office of the Consolidated Merchandising Company, is a group of executives, impeccably dressed from their dynamic cravats down to their bespatted shoes, seated in chairs drawn in a circular arrangement around the office. The Sales Manager has surrendered his desk for the time being to a high-pressure individual who is standing by it awaiting an introduction to the group. He, too, is impeccably dressed, and his general mien and mannerisms connote the presence of a big operator. He is indeed a big operator, the New York advertising representative of the Sunday Supplement of a big metropolitan newspaper. His name is Briggs; his purpose of today is to convince the Consolidated Merchandising Company that an extensive advertising schedule should forthwith be placed in his Sunday Supplement.

On the desk is a large easel-backed portfolio containing circulation figures of the Sunday Supplement, comparative circulations of competing papers, and samples of feature pages from recent issues of the Supplement.

The Advertising Manager of the Consolidated Merchandising Company introduces Briggs and the action begins.

Like all business orators, Briggs starts off with a joke. Somewhat suggestive, of course, but it elicits laughter and the crowd is with him. As cigarettes are lighted among the audience, and the laughter dies away, Briggs plunges forthwith into the virtues of his Sunday Supplement, and expatiates on the allurements of the rich sales market which is represented by the readers.

A maze of circulation figures . . . competitive circulation figures . . . reader coverage . . . circulation figures attacked from every merchandising angle . . . stories of how other manufacturers have increased sales overnight because of full-page, four-color advertisements in the Sunday Supplement . . . testimonial letters from some of these fortunate advertisers . . . examples of how other ill-advised manufacturers have placed their advertising schedules in competing publications, and in return received nary a sales response! The charts in the easel-backed portfolio corroborate the oration of Briggs,

and as he turns each page with great gusto, he drives home a parting shot, a sharp-pointed summary, to fix its contents on the minds of the C. M. C. executives . . . And at regular intervals is interspersed the phrase "Which reminds me of a joke I heard the other day," and then follows the joke, always risqué, but always provoking a ready laughter.

Finally it is definitely proved that the Sunday Supplement has greater coverage and offers more circulation for the money than any of its competitors.

The final consideration is the type of reader represented by these circulation figures—and the value of getting the C. M. C.'s advertising story to these aforementioned readers.

Briggs rises to the heights of his oratorical abilities:

"The type of reader who buys the Supplement each Sunday," says he, "is an intelligent, progressive citizen, interested in the world about him, interested in the great scientific achievements of the day, interested in the virtues and virtues of his fellowmen . . . in short a highminded individual who does his own thinking, influences the thinking of others, and who makes his purchases carefully to make sure he gets only nationally advertised goods."

"A cursory examination of the feature articles of the Sunday Supplement for a few weeks back will convince you of the fact that our readers are wide-awake folks, with an ear for news, with a taste for good things—just the very type of people who want to buy your merchandise."

"The first type of stories which we publish in the Sunday Supplement is the scandal stories, or sex-appeal stories. Our Supplement is often called a scandal sheet. But let me tell you, gentlemen, that scandal sheet or not, it's the kind of stuff that people want to read. It leads people to buy our paper, it means that *you* get more circulation for *your* money."

"Twenty years ago the editor of our paper saw a great opportunity. He conceived the idea of putting out a Sunday Supplement which would be jazzy enough, sensational enough, to appeal to the great masses of people, but which would also have enough solid food in the way of science, history, travel, and religion to give the readers a balanced diet."

"When the Supplement was first published the scandal stories were berated loudly by the holier-than-thou type of people. They created a great furore. People then weren't educated. But our Sunday issues sales went up by leaps and bounds because people liked the sexy stuff."

"For twenty years we have deliberately cultivated this type of audience. Now we have a great following because of our efforts. The public has become broader minded. Nowadays, all magazines and newspapers print many things in their editorial columns and advertisements which would have been entirely impossible twenty years ago."

"As an example of our type of scandal story let me show you one from a recent issue."

At this juncture Briggs turns over another sheet of the portfolio displaying Exhibit F, a page from a recent issue of the Sunday Supplement. The title of the story

featured on this page is "Married Her Three Times, Then Killed Her." Lurid illustrations grip the attention of the audience.

Briggs turns over another page to display an equally startling story, with headlines telling how a young wife was dreadfully abused, and then thrust out in the cold night, scantily clad. More pages are turned revealing more stories of the same type, all guaranteed to sustain reader interest, to increase circulation, and to provide a large market which can be exploited by the astute merchandiser.

"Now!" cries Briggs, "to prove that we give them articles of a higher nature let me show you some of our scientific articles. All these articles are written by eminent scientists, and let me tell you that it costs plenty of cold cash to secure these articles."

Briggs reveals Exhibit G, containing examples of the scientific articles. The first is an article on Evolution with the intriguing title, "How Man Came to Walk on His Hind Legs." A string of illustrations showing skeletons rising slowly and surely from the quadrupedal stage, lifting up their front legs little by little through the eons, until lo and behold, as sure as you live, the last skeleton of the group is a full-fledged biped! (*A most illuminating sketch, and one surely deserving of close study.*)

There are more *scientific* stories shown, each a startling dissertation, "intended to give the great American public food for study, while enjoying its Sunday afternoon relaxation."

The next classification of the Supplement contents (and a somewhat dubious one) is Religion. And here, the audience is astounded to hear that the Supplement publishes more religious articles than any other non-sectarian publication. Exhibit H shows several of these religious articles. One deals with attempts of archeologists to find Noah's Ark. Another tells about the discovery of the street where Christ cured the blind man. And so on. . . . There were other exhibits—equally interesting. But we won't spend time on any more of them.

Briggs was a good salesman. He got an order for thirteen full-page, four-color advertisements at \$4,000 per page.

DIVORCONS?

These are the sad little children—
Wide-eyed and wistful they stand;
Endless the pageant of sorrow
Across the fair face of the land.

Homeless (though two homes may claim them)
Orphaned by parents who live—
It's the law that has severed the marriage,
But the children who've had to forgive.

For these are the sad little children,
Versed in the knowledge of woe—
That self and not soul shall be victor,
Is all they've been fostered to know.

And they envy the glad little children—
Unbroken, the faith of that band;
For these are the sad little children—
A deep scar on the face of the land!

HELEN WALKER HOMAN.

H. G. Wells at It Again

HILAIRE BELLOC

(Copyright, 1931)

THERE has appeared a very large book, not far short of a thousand pages, called "The Science of Life," launched under the authority of H. G. Wells—written in part by him but also by Julian Huxley (one of the most distinguished of English biologists) and Mr. Wells' son. It is of the same sort as Mr. Wells' "Outline of History," published some years ago, and written, I believe, entirely by his own hand with the aid of sundry experts in the various departments with which he had to deal.

Much the greater part of this book is a plain statement of fact upon one of the fields in which human curiosity is most properly interested, biology—the structure of living beings and their ways of going on. Of the remainder, some considerable proportion is taken up with the modern guesswork upon the past of life upon the earth, how it may or may not have developed and spread and handed on its characteristics from generation to generation. But what is left concerns itself with something very different, to wit—the ultimate nature of the universe, the end of man, whether there be a Creative God, whether man has Eternal Life, whether there be an intelligent Almighty Power manifest through purpose and design: in a word—the Creed.

With the first part of the business, the description of what living beings are like and how they go on and how they propagate themselves, I have here no concern; it is a department of absolute science, that is, of observed and checked observation, of catalogued knowledge, with which I am quite incompetent to deal and which only experience can set down. For all I know the references are accurate, the descriptions true, and the pictures genuine. At any rate, I can answer for it that the reading of all this is interesting enough, though of course it leads one no further in the answer to the ultimate questions which are alone of real moment to mankind. I am not speaking of this part of the book, a task for which I should be quite unfitted.

As to the second and much smaller part, the method whereby life is handed on and changed, the process of growth and decay, most of this is equally of a sort which requires the examination of an expert before he can reply whether it is accurate or inaccurate, where it is positive and where it is fancy.

But on the third part I am very naturally and heavily interested, and (what would perhaps surprise the writers) quite as competent as they are, in some ways a good deal more competent—because I have read what clearly they have never read. But really, for that matter, any man who can think clearly is competent to deal with this third part, which has nothing whatever to do with biology, but with philosophy. For it is characteristic of this book, as of so many others of the same popular sort, that the authors are not really concerned with answering the amus-

ing and interesting but comparatively unimportant questions of Science, they are concerned with attacking Catholic truth—or what remains of it in their own Protestant world. They are not concerned with satisfying our curiosity; they are concerned with propagating a religion.

It has always been so with men, especially in times of disturbance. They are concerned with the lesser things only as instruments for the promotion of the greater. And it must always be so, because man cannot keep himself from dealing with that which most concerns him.

Now the religion which these writers (among a host of others today) are concerned to preach is that there is no God in the Catholic sense of the word God, and, for that matter, no right and no wrong in the Catholic sense of the words right and wrong; that there is no multiplicity of wills in the universe, and therefore no free will of the human soul. It is with this object that they have put forth this huge and heavy and for the most part entertaining book.

My chief interest in observing their attitude in that comparatively small part of their work which deals with their chief object—the attack upon Catholic truth—is their astonishing ignorance of anything outside their own field of modern experimental biology. I find here a repetition of exactly what I found in Mr. Wells' previous book—now grown stale and I think discredited—"The Outline of History." It has sold, as I prophesied it would, enormously, but with those who count it has become something of a joke.

It was clear to any man of average education reading the "Outline of History" that, in spite of the first-rate authorities whom Mr. Wells had had to help him, he had never heard of some of the principal discoveries of modern historical science, and, what is far more remarkable, considering what he professed to be doing, he had never heard of some of the more recent conclusions in his own department of physics. He was thirty or forty years behind the times in his ideas upon the causes of the glacial period, he had never heard of Fustel de Coulanges, he honestly imagined that the Roman Empire burst suddenly and was replaced by a lot of vigorous Germans, and he thought that the whole scientific world still accepted the theory of Natural Selection as a dogma. In fact when I, who claim no more than the general knowledge of all educated men, pointed out that Natural Selection was being abandoned all along the line, he foolishly challenged me to give authorities, whereupon I printed the names of about half a hundred of whose existence he had apparently never been told and who included the chief professors of the principal universities and the spokesman of the Royal Society.

Natural Selection, by the way, crops up again vigorously in this new venture, as it did in the old. I have discussed it at such length elsewhere that I will not discuss

it here, but I must take this opportunity of saying that I know not whether the heroic or the comic predominates in this desperate clinging to an exploded piece of false thinking. The authors make no attempt at meeting that body of modern thought which has examined and rejected Natural Selection. They boldly continue to affirm it as a dogma, assure us unblushingly that it is as vigorous as ever—and leave it at that.

This sort of hearty Toryism in religion is, I say, at once heroic, pathetic, and comic, and I am always a little in doubt, when I come across it, whether patriotism or No-Goddism is the chief motive at work.

The theory of Natural Selection was invented in England, and as long as people were taken in by it, it could be boasted that an English theory had conquered the mind of the world. When it was looked into and discovered to be unworkable, not only in the field of observation but (what is more important) in the field of inherent possibility—even in the field of plain arithmetic (for the rules of geometrical progression contradict it)—its loss appeared to many as a national loss; and *that* I think is one of the reasons why you find this rear-guard action more vigorous in England than abroad. To lose the battle of Natural Selection feels to men trained in the days of its old triumph like the loss of a real battle by the national army.

Still, it is the desire to get rid of a Creator and with Him of moral responsibility which, I think, predominates. Could a Creative God, a Creative intelligent Supreme Being, having purpose in his Creation, have achieved His ends by Natural Selection? Or to put it in other words, "Could such a Being have produced the world by blind chance?" I am not a theologian, but it does seem to me that the proposition is a contradiction in terms. However, I may be wrong, and if I am, trained theologians will correct me.

But whether the thing be a contradiction in terms or no, this much is certain, the enthusiasm with which the wrong-headed and crude idea was received proceeded from the fact that, under Natural Selection, you could escape from the idea of a Creative God. It seemed for the first time to give a mechanical explanation of the universe and to make of growth (more pompously called "evolution") a blind thing.

Well, we need not delay longer over Natural Selection; if men like to affirm it they must do so, just as they might affirm a flat earth. What is more to our purpose is the astonishing ignorance displayed, not only in this book but in scores of similar popular expositions, with regard to the nature of the thing they are attacking.

They are out to destroy Catholic doctrine, though they probably don't know that it is Catholic doctrine; they would call it vaguely "Christianity"; for they have not enough history to know that the Catholic Church is the existing historical *Thing* and that the word *Christianity* has no meaning save as attached to surviving fragments of Catholic doctrine.

How profound that ignorance is can best be seen in the distinction they make between what they call "Evolution"—which they seem to regard as a modern dis-

covery like the discovery of appendicitis—and another theory which they call "Creationist."

To the Catholic of average intelligence and instruction it seems almost incredible that there should be people going about who hold the view that Creation means the sudden appearance of the universe, exactly as it is—with all its living species exactly as they are—no older species that had died out, and no element of growth in the affair at all.

It is clear that these writers have never been told what the Catholic doctrine of creation is. The word *evolution* simply means growth, and it ought to be (but apparently, to sufficiently limited minds, is not) self-evident that between growth and creation there is no conflict. If I say, "God made that oak," the authors of this book would reply triumphantly, "Oh no, it was not God; it was an acorn!" and would expect me either to deny the acorn or, upon learning through science of its existence, to lose my faith in my Creator.

Why cannot such people before they take up these great questions read one or two of the textbooks? Why do not they acquaint themselves, let us say, with the Catechism to begin with, and then look up in a popular library the excellent modern Dominican translation of the *Summa* of St. Thomas? Why do not they learn the alphabet of the thing they propose to destroy? Even if they get no further than understanding the meaning of the words *mediate* and *immediate* creation, their lack of instruction would be less distressing. But it is clear that they have not even got as far as that.

Nor have they any better idea of the history of doctrine than they have of its character. They do not know that the Early Fathers, for instance, were familiar with the ideas of general growth and organic differentiation; they seem to think that certain Protestant clergymen whom they call "Modernist" are the inventors of a desperate effort to reconcile creation and growth, when no reconciliation could conceivably be needed. The names which suggest themselves when they consider opponents are the modern newspaper names of Bergson and Shaw—I should have thought the name of St. Augustine might be a little more useful, or at any rate should be included.

It is the same way with motive. They do not understand that those who believe, both in the light of vision and of reason, believe because they accept an experience of reality. The Protestant world for which they write and from which they derive is subjectivist; therefore they take it for granted that a man believes Catholic truth not because he has discovered the Church to be a Divine teacher nor because her truth is reasonable, supported by and explaining other truths and branching out into a whole system of truth—but because he happens to want to believe that particular thing.

Take then, for instance, the subject of immortality. This idea haunts them throughout their statement; they seem to think it an answer to the doctrine of immortality that the young want to survive death and that the old do not. It is news to me, and will be, I think, to most other people, that the elderly do not want immortal life. But what does not occur to these writers is that rational beings

believe a thing because they find it true and not because they want it to be true.

I, for instance, am within my limits, a rational being. I would much rather that there were no books such as "The Outline of History" and "The Science of Life" in the world. I think they do a great deal of harm by misleading the ignorant people into whose hands they fall. But I don't comfort myself by saying that they do not exist; I know only too well that they do—and if I think their career will not be prolonged, it is not because that thought is pleasurable to me (though it is), but because I have discovered from my reading of the past that this sort of popular best-seller stuff has a chance of permanency in inverse proportion to its immediate circulation.

Let me end with a simple suggestion, and I think a practical one. Before the next item in this spate of anti-Catholic propaganda appears, let the projectors of it write to the Rector of any Jesuit house and ask for a short list of simple manuals upon the doctrines against which they propose to lay down the law. I don't say they will be converted—I don't think they will—but at any rate they will be able to write more intelligently than they do at present about the thing which, so far, they have attacked without beginning to understand.

The Russian Church in Exile

A. CHRISTITCH

THE most terrible feature of the Russian cataclysm is the ruin of the great Orthodox Church of Russia which, whatever its drawbacks and failings, stood for Christianity against Islam, Buddhism, Atheism, and Protestantism. It was no friend to Catholics, as it considered itself the true Church of Christ, but it shared their adherence to Seven Sacraments and the teaching of the early Councils. Rome has always recognized the validity of Orthodox sacerdotal Orders, and our present Holy Father enjoins us to practise charity and respect for the Orthodox, whom he designates as "our dissident brethren of the East," avoiding the opprobrious term *schismatics*. It is indeed a lesson in simple courtesy, for we do not refer to Methodists, Baptists, Evangelicals, etc., in daily parlance as "heretics," but we give them the names by which they call themselves even though we know they have very little right to such names.

The Orthodox have a far better title to their name, which they assumed before the great schism, in order to dissociate themselves from a heresy which arose in the East and was quelled before it could make inroads in the West. After the separation in 1054 of the Church of Constantinople from the Chair of Peter, Eastern Christians persisted in the appellation of "Orthodox" which is currently used by the national churches of Russia, Greece, Serbia, Rumania, Bulgaria, Cyprus, etc., all in communion with the Phanar at Constantinople. Of these, the Russian Church was decidedly the most influential.

It is with feelings of dismay, therefore, that the entire Christian world beholds her today, flung from her high pedestal, dragged in the dust, desecrated, rent, and humiliated by blasphemous ruffians who have declared war

on the Gospel of Christ. Russian Christians are not only persecuted on their own soil, but are the victims of Soviet intrigue in the lands where they sought asylum. The Russian Emigrant Church, at one time a united body, is actually split into two or more factions, and her most venerable prelates, Antonius and Eulogius, stand hostile to each other. Vain attempts to maintain canonical communication with the enslaved patriarchal Church in Soviet Russia have given birth to conflicting claims, interpretations, and questions of precedence.

Metropolitan Antonius, friend and loyal adherent of the unhappy Patriarch Tikhon whose death left the patriarchal throne vacant, was the first to refuse obedience to the present *locum tenens*, Metropolitan Sergius, whom he considers an involuntary Bolshevik agent. Pronouncements and decrees of Metropolitan Sergius go far to confirm this view. Metropolitan Anthony, with his Synod of the Russian Orthodox Church, has his headquarters at Karlovtsi (Jugoslavia), and claims juridical rights over the entire Russian Orthodox body in exile. He enjoys a specially privileged position, moral support, and fraternal friendship from the Serbian Orthodox Patriarch and Hierarchy, ever mindful of their debt to Imperial Russia in the crises of their struggle for the Cross against the Crescent.

Metropolitan Eulogius, on the other hand, appointed before the rift with Antonius to be pastor of Russians in Western Europe with a See in the French capital, maintained for a long time relations with Sergius in Soviet Russia, declaring that jurisdiction could only proceed from the legitimate representative of the Tikhonite Church. The political views of Eulogius, however, incensed the Soviets, and they have coerced Sergius to reprimand and depose him. The Russian Bishop Eleutherius in Lithuania, said to be complacent to the Soviets, was commissioned by Sergius to relieve Eulogius of his functions, but he was obliged to leave Paris without fulfilling these orders. Eulogius, therefore, remained in possession, and having definitely broken with Sergius begged the Ecumenical Patriarch of Constantinople to take him under his own jurisdiction as Exarch for Russians in Western Europe.

This latest step is a pathetic climax in the age-long rivalry between the Russian and the Greek Churches, each seeking precedence, the Greek by virtue of antiquity and tradition as Mother Church of Orthodoxy, and the other by virtue of imperial prestige, numerical superiority, and immunity from the taint of subservience to Moslem or other elements alien to Holy Russia. Patronage, as accorded by Patriarch Photius II to a representative of the once proud and essentially national and independent Church of Russia, must be a bitter mortification for the sorely-tried Russians exiles. But it is only another in the series of sad contingencies which Russian Christians have had to face in their changed fortunes.

The reader who desires to know more about some phases of the ecclesiastical imbroglio from 1918 to 1930 will find it in the recent volume, "Évêques Russes en Exil," of Bishop d'Herbigny, assisted by the Rev. A. Deubner, a Russian convert priest. They have put to-

gether a number of significant documents that throw light on the origin and course of events leading to the disaster of today. It was recently reviewed in *AMERICA*. Mgr. d'Herbigny exposes cause and effect with the sympathy and compassion he possesses to a high degree for this severed branch of a sacred tree, and with the true insight of a physician aware of the only remedy.

The Russian Church is powerless at home because it cannot present a united front to the despoiler; and abroad it is frittered into various sections uncertain in doctrine, divided in allegiance, and corroded by temporal preoccupations.

With forbearance we may recognize the deficiencies of an element lacking in the Russian Church through no fault of its own, the cohesive quality that a definite, supreme authority can alone confer on a religious body. The decisions of conflicting Synods and Metropolitans, hesitant or equivocal, bring their sincere Christianity into contempt. But only the uninitiated will dismiss the forms and precepts of the Russian Church as unworthy of attention, and refuse to differentiate so much that is estimable from the human rivalries, passions, and ambitions that disfigure a noble edifice built up by fervent faith.

Training Catholic Workers

EDWARD F. GARESCHÉ, S.J.

IN a former article (*AMERICA*, June 13) I dwelt upon the need for trained and capable workers to manage our Catholic buildings and to promote a program for youth. The question as to how these workers may be trained offers a serious problem. They require highly specialized instruction, and of various kinds. A modern center for sociability and recreation, with its heavy investment of funds, its multiple departments, to serve different groups of people to whom it must cater, presents problems which are not unlike those of a large hotel. In addition to the work of housing and feeding many persons, which these centers often undertake, there are the athletic departments, the plunge, the requirements of the various societies and social functions that gather in the building, sometimes an employment agency, and the educational, social, and recreational programs. Sometimes, besides, there is a large auditorium to be rented, and a ballroom to be kept in use; and these offer special problems.

One of the obvious means of obtaining skilled and experienced workers is to have them take an inferior position in a well-managed building and work their way up. This method is slow, however, and the need is immediate. Besides, experience seems to show that a certain amount of intensive education at school makes a man more capable of assimilating the teachings of experience afterward. Certainly, the general trend in this country is toward giving those who are going to do special work some special studies beforehand; and as we have said, the experience of the Y. M. C. A. also justifies this procedure. The most successful secretaries of the Y. M. C. A. are those who have gone through a special course at the three Y. M. C. A. colleges which are maintained to train secretaries. How, then, shall our young people get the special education which will fit them to give service in Catholic centers and in promoting the Catholic programs for youth?

In answer to this need, Notre Dame University has established a course for young men who wish to enter this sort of service; and St. Louis University has recently established a department to encourage work of this sort, leading to the degree of Bachelor or Master of Science, in recreational work. In other Catholic institutions, courses also exist which tend to fit young men for this work. No doubt in the comparatively near future those

Catholic schools which already have the required professorial staff, will establish such courses, as the demand for them becomes more and more evident. Catholic schools of social service likewise offer courses which help to fit young people for such service.

It is the experience of the present writer that the demand for such competent trained workers at the present time considerably exceeds the supply. It is not an uncommon experience for me to receive a letter from some group of zealous Catholics, who are about to launch a Catholic center, and who say that the building will soon be finished and everything ready to start their program, and will I please recommend a director who is competent to carry it on. To find a director for such a work requires, first a special familiarity with conditions in the locality, and this one cannot get through a letter. Next, we should have to make a careful and probably a long search among those who have good preparation, and who might be induced, through the offer of increased salary and opportunities, to leave the work they are now doing and go to that other work. But it is practically impossible to meet such a demand off-hand.

Quite often the promoters of a building prefer to look around among their local acquaintance, and to pick up someone who, as they think, might do; and they only find out years later, when the prospect grows darker and darker, that they have not found a man who is competent to manage the building successfully.

It would be quite desirable that, just as the Y. M. C. A. has adopted a standard course to be followed out and standard methods to be used in training their workers, so also the various Catholic institutions which now have under way, or may take up hereafter, the establishment of a course for the training of such workers, should agree on a standard course, the most effective that can be planned. Unless something of this kind is done, the degrees given will be ambiguous in their practical significance. One man may get a degree of Bachelor of Science in recreational work which will mean that he has taken a course which is eminently practical and suitable. Another degree may have been given at the end of a course which was well meant, but had by no means achieved the purpose of giving the young man a real preparation

for the management of a building and the carrying on of a program for youth. If a number of courses are started, in different institutions throughout the country, without any such mutual agreement and careful study of the field, it will be too late to repair the harm afterward. It would seem very desirable, therefore, that those who are interested and are capable of starting such a program, should take counsel together and agree on some uniform method of training the workers.

But who shall suggest a typical program of studies, or who shall try to interest the different Catholic universities and colleges in putting such a program in effect as soon as possible? Here again, as in all such discussions, we come up squarely against the question of having a clearing house or central headquarters, where everything pertaining to Catholic programs for youth, and to Catholic activities for youth may be discussed, and where information may be given tending to promote uniformity and co-ordination of activities. The chaotic condition that exists in activities for Catholic youth is not at all a necessary feature of this work—it is indeed a deplorable condition that we should all strive to remedy. There are so many societies for youth, so many promising plans that are launched, year by year; and yet there is so little real co-ordination and cooperation that it seems the bounden duty of those who are interested in our youth to bring about the establishment of a clearing house for such matters. The American Young Men's Association often mentioned in these pages, is working toward such a headquarters.

The scope of this headquarters would be, of course, suggestive and informative. Such a central headquarters could not act with authority on the different groups throughout the country, but it would be able to cooperate in bringing out information, suggesting remedies where needed, initiating action, and promoting a good understanding. Thus it could cooperate with the different centers of the country. Without this clearing house, since the country is so vast and the people so various, our efforts in behalf of our youth will continue as they are now—individualistic, fitful. Huge sums of money are being spent annually, much personal energy is being shown; yet not only do the different parts of the country not know each what the other is doing, but the different groups may be working at cross purposes, even locally, each trying to promote a plan which is unknown to the other, and perhaps is actually conflicting with the other's plan.

Considering the huge interests that are at stake—the interests of so many thousands of our Catholic youth who are now drifting, but who would be anchored and saved by such activities, it would seem that every good Catholic ought to pray and work for uniformity and cooperation in this essential matter. There is no reason why Catholics should not succeed as well as other groups—indeed we ought to be the most sublimely successful, because we have the most powerful means of sanctification; because we have one ideal and serve one Master, who, Himself, is the model for Catholic youth. But to come together we shall have to bestir ourselves to establish an efficient head-

quarters, to develop a consistent plan and train competent workers, and others to maintain uniformity and cooperation in our program for youth.

Education

Don Bosco, the Reformer

RICHARD PITTINI, S.C.

ACCORDING to their activity, men of influence are classified as conservatists, reformers, or revolutionists. The conservative clings to the past, as corals to a reef. The revolutionist thrusts his axe to the very root of tradition, and substitutes for it a new order. The reformer, while holding to the substance, is at variance with the form and methods of the past, or with some of them. His purpose, however, is not to destroy, but to perfect, by replacing the old with what is more in harmony with the relentless evolution of human events.

In the field of education Blessed John Bosco (1815-1888) was a reformer sent of God. During his life time his influence spread in a marvellous manner. As a consequence of the approbation given by the Vicar of Christ to the educational system of the "Blessed Friend of Youth," it is extending today to newer and wider fields.

Don Bosco, as he is familiarly known, accepted and enhanced the traditional substance of Christian education. Understanding education as a means of cooperating with the child, in developing its potential powers into a complete actual personality, through harmonious evolution of its physical, intellectual and religious capabilities, it need hardly be said that he completely rejected the ideals of modern education which omit or reject God. His long and intimate contact with the young strengthened his conviction that the weakness and fickleness of the child calls for every assistance, natural and supernatural. He praised and admired the Catholic educators who had preceded him, but he modified and even radically changed their system, particularly with regard to the relations between teacher and pupil, and to the means of attaining the best in Christian education. Fitly, then, has he been called by Pius XI, a "solitary giant," and his traits have become characteristic of the Salesian family.

The chief work of the educator is to implant moral ideals in the mind of his charges, and to direct and fortify the will in constantly pursuing them. His business is to form the moral character of his pupils; intellectual culture and physical training are certainly essential elements, but only complementary. Now the pupil may be approached in two ways; by the way of strict authority and by the way of fatherliness. The teacher may come into the school as Moses from the mountain, clothed in the authority of the law; or, like Jesus among the little children, he may sit with them, and in an easy and familiar manner, suggest to them their duty. Standing always on his authority, the teacher is too exclusively the superior, and to the pupil he may appear as a policeman, with one hand pointing to the law, and the other resting upon his club. He may secure a kind of awed respect, but confidence between him and his charges is not to be looked for.

Under the opposite method, the most scrupulous regard for the law does not set the teacher outside the circle of that sympathy for weakness and ignorance which the young sorely need. Indeed, it generates interest. The teacher is a father, bent on preventing rather than on suppressing faults, and the school is a family. Rebellion and disrespect for authority vanish. Punishments are not needed. The law is willingly accepted, because it is suggested rather than imposed. The older educators and their systems were always strongly bent on stressing authority. Don Bosco chose the other way, and for more than forty years was a real father to thousands of boys. Possessing their confidence and their filial affection, he was able to mould them to Christian ideals with ease.

The essential condition for entrance into Heaven, "unless you become as little children," he applied to educators. "You will never be an ideal educator," he would say, "unless you become a child on easy terms with children." And he would add, "Without fatherly familiarity love is not shown, and without it there can be no confidence. He who wishes to be loved, must love. Our Lord Jesus Christ became little with the little ones, and bore with all their weaknesses. He teaches this familiarity. The teacher who is seen only at his desk in class is a teacher and no more, but when he takes part in their games and recreations, he becomes a brother. How many real reformations have been brought about by just a few kind words casually addressed by a teacher to a boy at play! He who knows that he is loved loves in return; and whoever is loved can obtain anything, especially from boys. This confidence establishes an intimate contact between the boys and the superiors. Hearts are opened, defects are manifested. Jesus Christ did not break the bruised reed, or quench the burning flax. He is the Model. He who labors from motives of Christian love will not work for vainglory, nor will he punish out of hurt self-love, nor be negligent in proper supervision. . . . Where there is true love, nothing will be sought but the glory of God and the salvation of souls. When it weakens, things do not go well. Why substitute cold regulations for charity? Why exchange little by little a system which prevents disorder through loving vigilance, for the system of laws with their penalties? If inflicted, these stir up resentment and even hatred in the pupil; and if not inflicted, the result is even worse disorder. . . . Let superiors be inexorable only in case of immorality. It is better to run the risk of sending away one who is innocent than to keep one who is a cause of scandal."

Don Bosco summed up his system, essentially one of foreseeing and preventing, in the following words:

"Two systems have been in use in the education of youth throughout the ages: the preventive and the repressive. The repressive system consists in promulgating the law, afterwards watching to discover the transgressors, and punishing them when necessary. According to this system, the words and looks of superiors must always be severe, or, rather, menacing, and they must avoid all familiarity with their subordinates. This system is easy, less laborious; it is especially suited to the army and, in general, to adults who should themselves know and re-

member what is in conformity with the laws and regulations.

"The preventive system is different and, I may say, opposite. It consists in making known the rules and regulations, after which the pupil is carefully supervised so that nothing may escape the vigilant eye of the director and his assistants. These, like loving fathers, guide and advise, correcting kindly, so that it becomes quite impossible for the pupils to fall into serious faults. This system is wholly based on reason, religion, and kindness. It excludes every severe chastisement, and avoids as far as possible even lenient punishments.

"Now the repressive system may put down disorder, but it will hardly make the offenders better. It has been observed that very often boys do not forget that they have been punished. They may brood over it bitterly, plan to throw off the yoke, or even seek revenge. But the preventive system keeps the boy in a disposition which enables the educator to speak with him from his heart, both during and after school hours. Let the educator gain the heart of his pupil, and he can exercise a great influence over him, even in after life when he is in business, in civil life, or a profession.

"Some may say that it is difficult to put this system into practice. I say that for the pupil it is much easier, more satisfactory, more advantageous. . . . The pupil will respect the educator, and always recall with pleasure the guidance given him. Wherever the pupil may go, he will be a consolation to his family, a useful citizen, a good Christian. Whatever the character or moral condition of the pupil at the time of his admission, parents may rest assured that under this system he cannot become worse, and it can be affirmed with certainty that there will always be improvement. Boys who for a long time had been a source of sorrow to parents, and had even been refused admission into reformatories, have been received into our houses. By the application of the principles of our system, they changed in character, began to live better lives, and now occupy honorable places in society.

"Should students with bad habits enter one of our schools, they will not be able to harm their companions. There would be neither place, time, nor opportunity for communication, since an assistant is always present, ready to prevent their designs.

"For the educator, the system implies some difficulties. These, however, are lessened, when he applies himself zealously to his work. The educator is one consecrated to the welfare of his pupils. He must, therefore, be ready to face every difficulty in attaining the end of his labors, which is the civil, moral, and scientific education of the young entrusted to him."

If success proves the value of a reform, the success obtained through Don Bosco's system with millions of boys throughout the world is eloquent testimony. No matter how varied their pursuits in life, the Salesian alumni through their organizations loyally support the men who educated them. A further result of the system is seen in the character of the Salesian Society which in half a century has grown to a membership of 15,000, all of whom, in spite of all social and geographical differ-

ences, maintain, under Don Bosco's paternity, an intimate moral and religious family union. No Founder of a Religious society has ever been so much loved in life and in death, as Don Bosco by the Salesian priests, Brothers and Sisters. He still lives, as Pius XI has written, in his children.

The great figure of the reformer, emerging from the gloomy environment of the nineteenth century, reminds us of another Reformer crying out to the world, "I shall draw all things to myself." For the essence of Don Bosco's system is Christ's Divine charity.

Economics

The Economic Problem

W. R. MORRIS

IN this day of business depression, with all the evils that go with it, it has become quite fashionable for people to theorize on the causes of and cures for the unpleasantness. Almost every issue of our daily newspapers informs the public that some person somewhere has suggested a new kind of medicine for the patient.

Foremost among the causes of the business depression, as is admitted by the economic experts, is over-production of manufactured articles as well as raw materials, including farm products. Unemployment resulting from over-production aggravates the condition, directly by reducing the buying power of the working people, and indirectly by causing a panic among employed people, who realize that they may be out of employment at any time, when they will need their savings. Therefore, many people who are keeping their savings accounts up to the maximum would buy more liberally, if they could be assured of steady employment.

During the period of more or less unemployment which has existed for several years, our cities have become more and more crowded with gasoline-filling stations, repair shops, lunch counters, confection stands, and business establishments of every other description. This condition is due to the fact that many thousands of people unable to get steady employment, but having a small amount of capital, have gone into business with a hope of gaining a living and preserving the sums of money they had saved. As a consequence of this, there has not been enough business to support all of the establishments. Bankruptcies follow with their depressing effects on business as a whole. Crowding the retail field has tended, also, to assist the big operators of chain stores to gain almost a complete monopoly on retail trade.

A favorite method of relieving unemployment is by floating bond issues to raise money for some kind of public building, highways, bridges and so forth, which will give employment to people. Such action cannot do more than give temporary relief; and it increases the tax burden.

A great many people who do not own taxable property favor this kind of taxation; but, indirectly, they lose as much as the taxpayer loses. Increased taxes automatically force up rent on real estate and the cost of living in

general; while they give rise to a tendency to lower wages as a means of offsetting the increase in expenses. Therefore, neither employer nor employe, property owner nor tenant, derives any real benefit from this method of relieving unemployment.

There is another angle to the tax question. In this country, when a man dies any debts which his estate does not cover are canceled; his heirs are legally free from them. But one generation can contract almost any amount of indebtedness which the next generation must pay. So the future generations of Americans must pay for the improvements which we build by taxation for our own enjoyment. The past generations of America gave us much. Are we going to give the future anything better than a burden of indebtedness?

Construction work of all kinds is urged as an aid to the unemployed and to business in general. Such a plan can give only temporary relief, because capital cannot afford to build more buildings than there is a demand for. If an over-built condition is created, there must be a reaction in the building trades and in such lines of industry as depend on construction for support. The inevitable result of such reaction, of course, must be unemployment in those industries with its depressing influences on other lines of business.

Another method suggested and used as a relief for unemployment is shorter working days and fewer working days each week. Such a plan can help distribute the available amount of employment more equally among the people who need employment; but it cannot materially aid business because it does not increase the buying power of the population as a whole. Until the working classes are in a position to buy more than they buy now, the employers cannot afford to pay out more money in wages than they are paying now. And until the working people as a whole receive more money in wages, or until they can have assurance of steady employment, they cannot or will not buy more than they are buying now.

The United States Government, through its agents, is endeavoring to relieve the over-production of wheat, and other farm products of which there is surplus, by reducing the acreage planted. But this method must be a failure as an aid to business as a whole because there is not a shortage in production of other crops. If such a shortage existed, the farmers could reduce their acreage of over-produced crops, and increase the acreage of short crops. But under the circumstances that exist the acreage of no farm crop can be increased without causing over-production of that crop. And the farmer cannot afford to let his land lay idle. Therefore, the only permanent relief for agriculture is a more intensive foreign market or increased home consumption.

The United States is not the only country that is burdened with over-production. The condition is quite general over the earth. Business is suffering because the population of the earth is not large enough to consume what is produced. Yet, many people complain that the earth is becoming over-populated and that, therefore, birth control is inevitably necessary from an economic as well as a social standpoint. If one of these people who

advocate birth control wished to store a given quantity of petroleum in tanks, and discovered that he did not have enough storage capacity available, he probably would destroy one of the tanks as a solution of the problem.

One of the primary causes of unemployment at the present time is the extensive employment of women in the business field. This is true not only in America, but in Great Britain, and some other countries. France is one country that is not greatly annoyed by unemployment, and France is also one country where the women do not crowd into the employment field. France has her economic problems as must be expected as a result of the prominent part that nation took in the Great War. The foreign trade of France, as well as of other nations, is affected by the general business depression that exists in the United States, and many other countries, it is true. But the nations where the women are crowded into the business field are most affected by economic problems.

The unemployment condition which has existed in a greater or less degree ever since the close of the war has given rise to a large percentage of unmarried people. Many men, who are unable to obtain steady employment which would enable them to support families, do not marry. Furthermore, the unemployment problem and the employment of women aggravate the birth-control problem. If the employment field were not crowded with women, wages might be higher in some cases, but the loss to the employer through increased wages would be more than offset in the increased demand for all kinds of supplies.

Frequently we hear the boast that wages have not been lowered, that the trade unions are receiving as high a scale of wages as they ever did. This is true in many cases, but most of the tradesmen are employed so few days in a year that their average daily wage affords a very scanty living.

The primary lines of business are those engaged in the production and distribution of the necessities of the homes. All other lines of business are secondary, their success depending entirely on the success of the primary lines. Therefore, business is entirely dependent on the homes, and has a great responsibility in maintaining the homes, not merely from a material standpoint, but from a social and moral standpoint as well. Whenever business fails to recognize that responsibility it is committing suicide. The greed of business encouraged the employment of women because they would work for lower wages than a man with a family could afford to work for. But the conditions created by that greed are now retaliating. An evil is punishing itself. If business will employ men in preference to women, and insist that men in employment be loyal to their homes, home-making will be successful and business will be benefited accordingly. As the number of women employed in gainful occupations, increases, distribution is narrowed, and by degrees production is contracted. Like the secularized State, modern business fails to recognize its dependence upon as large as possible a number of well-organized homes. Like the secularized State, its eyes must be opened to this truth, if it is to escape destruction.

With Scrip and Staff

MILWAUKEE prides herself on many things besides her superb lake front. One of the jewels in her crown is said to be her freedom from criminal organizations. Another is her enjoying the rare privilege of a mayor who, though highly efficient, was never elected. This latter we learn from the Knights of Columbus News Service, though the connection is not stated between Brother Corcoran's absence of election and his city's absence of gangsters. Says the News Service:

Cornelius Corcoran, a member of Milwaukee Père Marquette Council, Knights of Columbus, has served as mayor for four years and ten months without ever having been elected or appointed to that office and has never been a candidate for it!

He has been a member of the common council for thirty-three years and president of the Assembly for twenty-nine years. In the latter capacity, he is mayor of the city whenever the elected mayor is absent and during the past twenty-nine years Milwaukee mayors have been absent for a total of four years and ten months, this giving Brother Corcoran a longer "term" as mayor than any single mayor elected for a single term.

Which proves that Brother Corcoran has retained into mature years those grains of salt which were laid upon his tongue in Baptism, by which, being accorded the gift of wisdom, he was enabled to relish the reality of good things, and give no whoop about mere formalities and appearances. May he serve the terms of ten mayors!

THE wise person will be interested in the reality of spreading Catholic truth, under whatever form this apostolate may take: whether it be actual authorship, or lectures, or merely distributing Catholic literature. Bishop Gibbons, of Albany, thinks we are not completing the job, even with preaching, with Catholic schools, a Catholic press, and the radio. Writing to the priests of his diocese, he observed:

All this is grand, it is comforting, but is it enough? Are we meeting all the religious demands of our day, of our people, and of the thousands outside the Fold, who are either without Christian faith in any form or measure, or at best are starving spiritually on the husks of religious error? The theaters, many if not most of them, are wallowing in gross sensuality. Laws seem powerless to curb them for reason of the popular demand. The books and news-stands exhibit and dispose of their profane, irreligious, and immoral wares without hindrance, almost without question; for are we not a free nation and who will dare place fetters on free speech and a free press! The secular newspapers, though perhaps not as frequently as in the past, at least in this part of the country, often carry misinformation about Catholic doctrines and practices. Sometimes their writers do not know any better, sometimes very likely they do, but they fear no protest or reply. There may be no Catholic paper in the neighborhood, and even if there is, it is published only once a week and the editors are not supermen. They cannot single-handed guard the entire frontier and area of a large diocese that may cover an entire State. Occasionally a priest pens a communication to an offending editor; but not every priest is capable of meeting a practised newspaperman. Besides, we are, as a class, shy about rushing into print and possibly becoming involved in controversy.

Can we supply for the needs of the day and is there any remedy in our power for these disorders besides the Sunday instruction, the mission, the school, the Catholic press, and the Catholic radio hour? I believe there is and it is to be found in the united action of the clergy of the diocese.

With the help of his clergy, in a simple form of or-

ganization, Bishop Gibbons established a Diocesan Guild of Catholic Truth. There are three main purposes: first, to propagate Catholic doctrine through lectures, press information, study clubs, etc.; second, to cooperate with Catholic organizations in assisting Catholic educational institutions in the diocese; and, third, to combat objectionable literature.

SOME twelve years ago a few Catholic laymen of Long Beach, Calif., compiled a simple booklet on Catholic doctrine, using quotations from Catholic authors and adding quotations from the King James edition of the Bible. The little pamphlet, which can easily be enclosed in a letter, is entitled "The Truth About Catholics." They placed the booklet in strong boxes on the Long Beach pier, where they are still functioning; and although thousands of copies have been destroyed, the men have persisted in keeping the boxes filled. Thousands of the booklets were taken back to the various States by tourists, which resulted in many requests to mail the copies all over the country. More than 1,000,000 copies have been distributed in the twelve years free of charge. The pamphlet appeals to fairmindedness and love of truth. At present, writes Peter O'Donnell, President, the Catholic Literature Society is supplying the booklet free of charge among fair-minded Protestants. For copies, write to the Catholic Literature Society, 1039 South Sixth Street, Long Beach, Calif.

SPeAKING in St. John's Cathedral, Cleveland, Bishop Schrembs advocated the patronizing of church book-racks, and argued:

If undesirable literature has a bad moral effect, then why is not the contrary the case in that good literature has a good effect, and if we hold such to be the truth why do we not engage in patronizing and disseminating these publications to the very utmost? Every week there is a new selection and assortment in the book rack in the vestibule of the church and their sale even in one church should run into the several hundreds and thousands every year. I most earnestly commend a greater patronizing of these book racks by all our people.

What an active rack-tending committee can accomplish is shown by the growth in pamphlet sales in the book case of Westminster Cathedral, London, during the year 1930. Sales were as follows:

January	4,883	July	7,252
February	4,316	August	12,214
March	7,175	September	7,536
April	8,869	October	6,442
May	12,825	November	8,479
June	6,877	December	5,450

The total sales of pamphlets for 1930 were 92,318, which exceeded by 18,814 the sales for 1929.

A different field was explored in 1930 by Father Charles F. Kelly, of New Haven. Says the *Holy Cross Alumnus*:

During the year 1930, over 10,000 copies of Catholic reviews and magazines were distributed in St. Donato's Italian Sunday School in New Haven, Conn., of which Rev. Charles Francis Kelly is pastor. These magazines and reviews were furnished by the Reverend Father Wheeler, S.J., of Holy Cross College, the Sisters of Mercy from Pitt Street, Worcester, Mass., the P. J. Kenedy &

Sons Publishing House of New York City, the Catholic Daughters of New Haven, and a number of other personal friends of Father Kelly. Extra copies of these used magazines were re-sent from St. Donato's Rectory to American Philippine missionaries.

Another plan is that of the Catholic Information Society of Narberth, Pa., which plans to have two pieces of Catholic literature reach every non-Catholic home every month. Their Correspondence Committee of seven Catholic men prominent in the community, after obtaining the consent of the individual Protestants on their mailing list, send out an attractive two-page leaflet on some vital point of Catholic teaching. Their work, a "labor of love," with no thought of monetary gain, has the sanction of Cardinal Dougherty and the testimonials of many of the prominent clergy and laity. If any other group of laymen in this country are interested in following out their plans, they undertake to furnish all the material needed at cost, which they reckon at about \$75 per year for a list of 100 non-Catholics; about \$128 for a list of 200; and so on. Full information as to their plan may be obtained from the Catholic Information Society of Narberth, P. O. Box 35, Narberth, Pa.

THERE is a terrible disparity between the interest shown by non-Catholic agencies in providing the seaman with suitable reading matter, and the efforts of Catholics in this behalf. The American Merchant Marine Library Association, which supplies free libraries to American sailors on ships flying the American flag, circulated 331,000 volumes in the year 1930. The Apostleship of the Sea, the international organization for assisting the spiritual and temporal welfare of Catholic seamen, asks, in the language of the boat-race: "Are we pulling our weight?" For, while fifty per cent of the world's seamen are Catholic, only ten per cent of the sailor service is Catholic. Hence a great loss of souls to the Faith.

Father Eugene Boogaerts, a Belgian priest, who still suffers from an open wound he received as an army chaplain during the World War, has organized the Apostleship of the Sea in the port of Antwerp. His first step was the establishment of a traveling library for seamen. Says the N. C. W. C. News Service:

A survey of the work accomplished since last September in this direction proves conclusively that Father Boogaerts has already achieved extraordinary results, for, since that time, every Belgian ship leaving the port of Antwerp for South America, Africa and East India has carried with it a trunk of books in Flemish, French, English, German,—novels, travel stories, technical works and the like—suitable for reading by Catholic seamen. At present there are thirty-six "boxes" on the water and there will be more, according to Father Boogaerts' plan, when more books are available. Until then the sea libraries will be confined to ships making long-distance cruises.

The many sailors' letters of thanks for these libraries are very encouraging to the zealous priest-promoter of the work, and thanks to the cooperation of friends, Father Boogaerts has been enabled to start ship visiting, another important phase of sea apostleship.

Those who wish to cooperate with the Apostolate of the Sea, or to undertake its establishment in home ports, should write to The Organizing Secretary, Apostleship of the Sea, care of S. V. P. Office, 66 Victoria St., London, S. W. 1, for particulars.

THE PILGRIM.

Literature

More Recent Notable Biographies

JOSEPH J. REILLY

IF Lytton Strachey is to be credited with fathering the "new" biography, it must be conceded that the honor is not without its dubious side. His method has been carried to an extreme by hands less capable than his until many a patient reader is goaded to weariness and even to revolt. Happily, however, excellent biographies unaffected by the Stracheyan taint have not ceased to appear and the zest with which they have been received affords proof that the popularity of the type is more than a midsummer madness. Among those recently published five seem worth special comment.

Hilaire Belloc as biographer began with "Danton" in 1899, and during the intervening years he has produced a series of striking studies, carried to a brilliant climax in "Marie Antoinette," and continued with "James II," "Richelieu," and latest of all, "Wolsey." Belloc's aim is to tell a story which is true and so surrounded with vivifying details as to make the dead past and the actors in it live again. His aim goes farther. He is not merely a narrator; he is an expositor, an aggressive defender of certain theses which he lays down at the outset and never permits his reader to forget. The Bellocian thesis is never insinuated but always expressed vigorously, even at times to the detriment of his art.

In "Wolsey" his narrative runs close to drama. He does not begin until he has brought out upon the stage one by one the leading actors in the "Reformation" tragedy in England. He delineates each with swift, brilliant, unwavering strokes and fits the various roles into the requirements of a coherent drama. His characters are numerous, all are perfectly differentiated, and some (Henry VIII, Katherine, Anne Boleyn, and Wolsey himself) are painted with his old-time mastery. Henry is permanently immature; Anne with "stupid and obstinate mouth" is a shrewd, designing woman always flying for high game; Wolsey, surcharged with vitality, thirsting for power, fame, and magnificence, is fatally lacking in that vision for which the spiritual crisis of his day cried aloud. To the Cardinal, the protagonist of that great drama, every other part is subordinated and when he dies at the Augustinian Abbey at Leicester, stripped of power and broken in health, the curtain is rung down and Wolsey's day is over.

Belloc has accomplished his purpose: he has reclaimed from the shadows a hitherto pallid figure, clothed him not only in crimson and fine linen, but veritably in the flesh, and made him once more strut and fret his hour upon the stage. It is thus that great movements, revitalized in their principal actors, are made fascinating—and comprehensible.

Isabella of Castile, like the tragic Mary Stuart, seems to have cheated death. To read of her is to feel our pulses stirred as if in her beauty and her gallantry she stood before us. Mary's name is associated with an overwhelming failure that claims our pity, Isabella's with a magnificent

success that wins our admiration. Mary had moments of weakness that proved her ruin; Isabella's resourcefulness and intrepidity transformed a nation and remoulded a race. William Thomas Walsh felt the thrill of her great character and her glorious story, and he presents them in "Isabella of Spain," "the last crusader." In his admiration he begins his task less as a biographer than as a contemporary chronicler who records the doing of his Lady and, adoring, vows to make the world share his chivalrous passion.

As Mr. Walsh progresses he steadies down, accepts the demanding role of biographer, and transforms the cold facts of history into a fascinating story. His admiration of Isabella, justified in countless instances, inspires him with an enthusiasm which lends eloquence to his style.

Enthusiasm and eloquence alone do not make notable biographies. Mr. Walsh understands that and out of his enormous reading and patient research has made his study of the great Queen and her times a valid and soundly documented piece of work. He is obviously indebted to two men older than himself, Belloc and Maurois. To Belloc, for his vigorous insistence on certain vital conceptions underlying a given period of history, for his skill in steering safely through innumerable cross-currents of intrigue and statecraft, and for his acceptance of physical details as essential in revivifying the past. He is indebted to Maurois (a novelist in his own right and a biographer of the Stracheyan school) for certain fictionized touches which appear in direct conversations wherein Isabella takes part, and in such phrases as "the greenish-blue eyes of the Queen grew dark with anger." Without going into the comparative merits of Belloc and Maurois, I feel that Belloc's influence over Mr. Walsh was for good, Maurois' for evil. But the good vastly outweighs the evil, and "Isabella of Spain" justifies the high praise it has received.

The same sixteenth century which saw Isabella at her zenith and the rise and fall of Wolsey provided in the New World a magnificent theater for the Spanish Conquistadores whose exploits read like chapters from the "Arabian Nights." In "De Soto," Theodore Maynard has selected one of the most fascinating figures among the Spanish adventurers who sought treasure in the New World, a sword in one hand, a crucifix in the other. The discoverer of the Mississippi was a man of iron will, dauntless courage, and of frequently childish judgment. But he had that mysterious thing, the instinct for command, which won him the implicit obedience and doglike devotion of his men.

At nineteen, De Soto set foot in Panama, toiled for thirteen years without finding advancement or wealth, and three years later, having cast his lot with Pizarro in the conquest of Peru, returned to Spain a millionaire. But he could not forget the lure of the new world and after marrying he returned to attempt the conquest of Florida, to penetrate north to what is now Georgia, to push his way westward to the Mississippi, and to die within the sound of its waters, a morose, heart-broken man, half his force lost and the rest scarcely more than a handful of tattered scarecrows. At night, in silence and darkness,

the Spaniards, fearful lest the Indians should desecrate the body of their chief, lowered it into the dark bosom of the mighty river and, like the remnant of the Greek mercenaries under Xenophon centuries before, turned their faces toward the distant sea. The Spaniards like the Greeks endured incredible hardships but with that hunger for life which cheats death itself, they won their amazing fight against nature, sleepless foes, and their own weakness of flesh and spirit.

It is a thrilling tale and told with a directness and simplicity which are a part of its charm. Here is a fine passage describing De Soto in ruin and despair, tormented by his failure to discover gold:

At night, he tossed upon the bare ground, sleepless, swearing. Then, starting up in a febrile fit of energy, he would go the rounds of the camp to see that the sentries were at their posts. As he stepped over the sleeping soldiers, huddled with their feet towards the warmth of the fires, he envied them. As he looked upwards he saw skies bright with stars and empty of all hope. Oh, if he could reach up to those bright points, and have his hands crowded with diamonds!

History provides biography with numerous subjects for treatment and an immense amount of material, much of it colorful and intriguing. Fortunately, good biographers often resist the allurements of history and turn to literature to find there neither the outward pomp nor circumstance of history but no less thrilling adventures of intellect and spirit.

When J. Lewis May wrote his "Cardinal Newman" he retold one of the great spiritual adventure stories of the world. He brought out no new facts, he offered no novel explanations, and he was guilty of a blunder or two which he would have escaped had he read carefully two of Newman's best-known and finest volumes. But he has an instinct for English style and thus writes with charm and grace, and (though not of Newman's Faith) he admires him deeply as a man and as a master of nineteenth-century prose. To read the first pages of this study is inevitably to continue on and to gain from Mr. May's vivid portraiture and contagious sympathy a quickened sense of Newman's personality, his aims, his sufferings, and his exhaustless efforts to make truth and the will of God prevail among men. Mr. May has, besides, paid fine tribute to the Cardinal's mastery of the written word, and he has put before the reader either in Newman's eloquent phrases or in his own, some of the utterances which were electric with meaning for his own generation and are no less significant to ours. As an introduction to Newman from the biographical approach this book makes a particular appeal.

With the exception of Newman, probably no English writer had such feminine delicacy of feeling as the poet Cowper, who died less than ten months before Newman was born. Cowper was an authentic though not a great poet, a skillful translator, and one of the world's most delightful letter writers. From beginning to end his career was tragic, for his delicacy of feeling left him open to religious scruples that lay in wait for him like beasts in a jungle and tracked him down with a relentless fury from which he found only occasional escape.

At the outset of his career an influential relative se-

cured him a parliamentary clerkship which imposed only the passing of a perfunctory examination. That meager requirement, however, aroused his fears to such a morbid pitch that he attempted suicide. From the nervous breakdown which followed he sought recovery in the drowsy little village of Huntingdon where he met Mrs. Mary Unwin who, though several years his senior, became his good angel during most of the remaining years of his troubled life. Her serene faith and calm temper were as balm of Gilead to his tortured spirit, and when peace came to him, as at times it did, he wrote many a lovely stanza or waggish letter to the accompaniment of her clicking needles. Things of little moment filled his days: a morning stroll, a trodden worm in the path, the postman with a letter, a cup of tea from the steaming urn in Mrs. Unwin's prim parlor. Underneath such quiet trivialities dark shadows eternally brooded, screening Dantesque horrors which he never wholly escaped.

The Unwins moved to Olney and he, a charge upon the charity not of their purses but of their pity, went too. New and delightful friends joined the circle. Cowper was encouraged to new poetic undertakings and rejoiced, however, timidly, in the roses, the sunlight, and the lordly trees. But the Evangelicalism in which he lived had nothing substantial to offer him. When its excitations waned he was exhausted and the horror crept upon him again from out the menacing shadows. Then came darkness of spirit and mind, and madness threatened. As long as Mrs. Unwin lived, her placid courage buoyed him up. When she died in December, 1796, the billows overwhelmed him. He died in November, 1800, hopelessly insane, and was buried in Dersham Church by the side of his good angel.

Lord David Cecil traces in "The Stricken Deer," the sensitive inner life of the hapless poet with sympathy, insight, and infinite patience. He does not say what many of us cannot but think: what a different life Cowper might have led had he come under the influence of a Fénelon or a Newman! For "The Stricken Deer," Lord Cecil was awarded the Hawthornden Prize. Beyond question he deserved it.

REVIEWS

The Oblates' One Hundred and One Years. By GRACE H. SHERWOOD. New York: Macmillan. \$2.50.

Three words may be uttered without ado concerning this history of the first Congregation of colored Religious in the United States and in the world: the Oblate Sisters of Providence. It would have been an irreparable loss if this history had not been written. Practically speaking, nobody but Mrs. Sherwood could have so successfully accomplished it. Last, not least, her labors have been amply rewarded. The history of the Oblates cried out for preservation and publication; for it is altogether unique. The mere fact that four colored women, without precedent or model, in the year 1829, in the city of Baltimore, where there were then not even public schools for colored children united to form a religious Congregation is remarkable enough. Add to this that for sixty years their St. Frances' Chapel was practically the first Catholic parish church for the colored people in this country: add the great historical events and personages with which their career was intimately bound, and the superhuman difficulties and disappointments which they faced and overcame, it is plain that their annals, as was pointed out by the Rev. Dr. Peter Guilday at their Centennial Mass

in Baltimore in 1929, form one of the great monuments of Catholic Church history in the United States. It was peculiarly opportune that a native Baltimorean with so skilled a pen as Mrs. Sherwood conceived the idea of ransacking every possible source, over a space of several years, in order to reconstruct this narrative. "All the odds and ends of early records, account books, old pictures, documents, private letters, everything that, being studied, pieced together, and correlated . . . made the writing of the Oblates' one hundred and one years a possibility." Diocesan and Seminary archives were generously thrown open to the author. In recompense, she saw emerge the forgotten story of the years of zealous devotion shown towards the Baltimore Negroes by the early Sulpician Fathers, the indefatigable pains of the Rev. M. Joubert, their Founder, the foresight of Bishop Neumann, the genial zeal of their "second Founder," Father Anwander, and his fellow-Redemptorists; the strange and trying vicissitudes of their early foundations, etc. The spiritually heroic statues of such great women as Mother Louise Noel and Mother Sarah Willigmann, pathfinders for their race in this country, take their place amidst delightfully human, homelike incidents, and quaint memories of former school days. Readers will delight in Mrs. Sherwood's fluent and glowing yet accurate narrative.

J. L. F.

Traitor or Patriot. By DENIS GWYNN. New York: Jonathan Cape and Harrison Smith, Inc. \$3.00.

This is the story of the life and death by public execution of Sir Roger Casement, the Irish Patriot, tried and pronounced guilty of high treason by an English court presided over by Lord Reading. The telling of this story is highly circumstantial, and throughout it is fortified by State reports and documents, personal letters, and authentic statements. Employed as a diplomatic investigator Roger Casement furnished the British Government in its campaign against Leopold II and others with incontestable proof of the brutality, murder, and slavery whereby the Negroes on the Congo, and also the Indians on the Amazon, were being defrauded of their wages. It was for these services that he was honored by King George V and made a Knight. Unknown to himself Roger Casement was a Catholic. His mother, who at the time of her marriage had forsaken her religion, later had seen to it that all her children were baptized in the true Faith and it was only during the last days before his execution that this truth was discovered and, through the prompt action of Father Carey, the prison chaplain, confirmed. Hence it came about that Sir Roger Casement died, a traitor to England, a patriot to Ireland, a Catholic in religion, despite his Ulster origin, and his mature life spent as a rationalist. The author in telling this tale has written a story that is to Englishman and Irishman alike, and to the general reader also absorbingly interesting.

M. J. S.

Dynamite. By LOUIS ADAMIC. New York: The Viking Press. \$3.50.

In this book, a unique contribution to the history of labor conflict in America, the author has limited himself to one grim and disheartening topic. He is not concerned with labor legislation nor the growth of the unions. He does not discuss economics or statistics. Conference, compromise, adjustment, and agreement, words to be found in any other history of industrial conflict, are words that have no place in his pages. For the book is not a history of patient struggle and slow victory; it is a shocking story of violence on the part of both masters and men and its pages are filled with sound and tumult—the howls of mobs, the clatter of cavalry hoofs, the thud of police clubs on men's skulls, the crash of machine guns, screams, curses, riot, fire, and blood. And in every chapter one hears the roar of dynamite, "a dry and snappy sound," as the workers in desperation or revenge resort to "the stuff" and bring tons of steel, stone, and timber crashing down to earth in clouds of smoke and dust. Industry is not business; industry is war. Master and men are enemies by nature. Only bullets will check the ambition of labor; only bombs will temper the rapacity of capital. That is the philosophy of the men whose story is told in this sad and tragic book. The author's

sympathies in the struggle are with the workers. But he does not hesitate to condemn their frequent cruelty and ruthlessness. He writes of capitalist greed with bitterness; but he is equally moved when he speaks of the agitators who preached and practised the gospel of the "Big Stick," a phrase they stole from Roosevelt and endowed with a new and sinister meaning. Mr. Adamic is to be commended for his intelligence in the few times that he speaks of the Church. Most of the men who belonged to the famous Molly Maguires and several of the more recent extremists, among them the two McNamaras, were baptised Catholics. The author rather goes out of his way to stress the fact that their Church was in no wise to be blamed for their radical beliefs or their criminal acts. Pope Leo's great Encyclical of forty years ago contained a tremendous paragraph on religion as a means of preventing industrial strife. "Quadragesimo Anno" insists just as strongly on the same need of religion today. In view of this, "Dynamite" may be regarded as a timely book, for it is a record of furious strife brought about chiefly because so many masters and men forget God and the moral law. One has but to read this graphic story of conflict to realize afresh how desperately the social order stands in need of reconstruction and how only by a return to the precepts of the Gospel on the part of both laborer and employer will class violence be diminished, the struggle be made less bitter, and justice and charity be brought to industry.

G. B. D.

The Cambridge History of the British Empire: Volume VI; Canada and Newfoundland. Edited by J. HOLLAND ROSE, A. P. NEWTON, E. A. BENIANS, and W. P. M. KENNEDY. New York: The Macmillan Company. \$9.50.

Through nearly 1,000 pages the story runs, and the number of pages is all too short. For Canada has a history that is older than that of the United States, one that is more complex, in many ways as colorful, and, though not as fully developed, as important. The most striking feature of Canadian nationalism is that of the juxtaposition, without fusion, of two principal races, the French and the English, and of two other peoples, the Irish and the Scotch. In the United States, there are many more racial strains present; but these have become assimilated and have been merged into a kind of unified whole. But in Canada, the French of Quebec and the English of Ontario, and the Scotch of the Maritime Provinces, and the Irish in scattered regions, have retained their identity and are dominant in their own territory. The marvel is that all are so firmly united in a nation with a strong national consciousness the while they remain vibrantly distinct in their racial strains and customs. This volume depicts Canada and Newfoundland, as nations, but, in the phrase of Sir Wilfrid Laurier, as one part of "a galaxy of nations under the British Crown." Since the scholarly series of volumes issued under the imprint of Cambridge University has the history of the Empire as its chief purpose, this volume, the sixth, looks at Canada and Newfoundland not as independent entities but as parts of a world power. There are thirty-three chapters in the history, and nearly as many authors who are authoritative spokesmen in their independent subjects. The plan, as far as was possible, is chronological. Following a treatise on the geographical and ethnical background, the real history of European-Canada begins with a competent survey of the earliest French settlements in Acadia and along the St. Lawrence. There was much to be told of these earlier days, but much is passed over rather rapidly so that greater space could be given to the subsequent history following the victory of England over France. From 1760 to the present time, the chronicle becomes more detailed. The chief concern is that of tracing the development of responsible and unified government, and of the constitutional solidification. The Provinces are not treated independently to a great extent but as factors in the larger independence of the nation and of the Empire. Specific criticism of individual parts or of the attitudes taken by the various authors is not possible; in general, it may be said that the history is given in an objective, just and accurate form, characteristic of the other volumes of the Cambridge History.

F. X. T.

BOOKS AND AUTHORS

Catholicism Explained.—Not only is Rome right, but all other forms of Christianity are wrong. This is the proposition of "All Wrong but 'Rome'" (Smith and Son, Birmingham, Eng. \$2.00) by An Old Lay Convert. The author is uncompromising but clear in his defense of the Catholic position. He is well read in English history and particularly fitted to deal with the various sects of his own country. He is especially opposed to Anglo-Catholicism and lists a number of searching questions for members of that body to ask themselves. In addition to the historical matter in the book, the author deals with the typical difficulties that beset Christians outside the Church of Rome. A unique accompaniment to the book is the publisher's announcement that the author offers a reward of fifty pounds to any reader who can refute a single one of the many vital statements made in the book.

Two or three years ago, the Rev. G. J. MacGillivray wrote a pamphlet called "An Introductory Talk on the Catholic Religion." So well was it received that he expanded the pamphlet into a book, "The Way of Life" (Macmillan. \$2.50). The book is addressed primarily not to those who hold some definite form of belief but to those whose beliefs are the vaguest. In the beginning, Father MacGillivray stresses a very important point, that the Catholic religion is not a collection of human assertions, but a Divine revelation. The one question, therefore, to which enquirers should address themselves is whether or not that claim is true. With that foundation established, the author goes on to explain in an uncontroversial manner how the Catholic Church is a way of life and not a mere abstract theory.

The Rev. James A. Wagner stresses the same point, the truth or falsity of the Catholic claim to a Divine foundation. His book, "This Catholic Religion" (Mayer. Cloth, \$1.50, paper, 75 cents), insists on the fact that it is vain to attack the Church on the grounds that it meddles with the State, curbs the development of the individual, and retards general knowledge and progress. "To strike at the root, opponents should begin with the final principle and foundation on which the Church claims to rise." The book contains a concise statement of Catholic belief.

Penology.—John Lewis Gillin, Professor of Sociology in the University of Wisconsin, spent the year 1927-1928 in a tour of the world. Backed by the Social Science Research Council of the United States, he made a study of the outstanding prison systems of Europe and the Orient in an attempt to find new or unusual methods of handling prisoners that might prove of value to the English reading public. He visited Japan, the Philippines, Ceylon, India, Switzerland, Belgium, and England, and he found the prison experts of these countries striking out on original and promising lines. Japan, for instance, has a highly developed system for training prison officials, Ceylon a splendid system of prison labor and the only Boy Scout prison troop in the world. Two interesting chapters in Dr. Gillin's book, "Taming the Criminal" (Macmillan. \$2.50), deal with the intelligent work now being done in redeeming vagrants of Switzerland and in the industrial and agricultural schools of Belgium. The United States, he believes, has much to learn from England, where owing principally to enlightened methods of handling criminals, the prison population has been steadily decreasing during the past twenty-five years and a number of jails have been closed for lack of use. In a final chapter the author makes a summary of his discoveries and a number of suggestions which he hopes to see adopted by State and Federal officials in this country.

Dr. Clifford R. Shaw's volume, "The Natural History of a Delinquent Career" (University of Chicago Press. \$3.00), is the second in a series of case studies which are being published as a part of the program of sociological research of the Institute for Juvenile Research and Behavior Research Fund. The case history presented in this second volume is that of a young male recidivist who was sentenced to a state penal institution a few months prior to his seventeenth birthday after having been implicated in a series of crimes of violence including robbery with a gun and rape. The boy's own story is followed by two chapters of discussion by Prot.

E. W. Burgess, Acting Director of the Behavior Research fund, and the Hon. Mary M. Bartelme, Judge of the Juvenile Court of Cook County, Ill. Dr. Shaw describes the community situation in which the young offender lived, the Near West Side of Chicago, and shows how this situation contributed to his delinquent behavior. Judge Bartelme lays the blame for his downfall upon the tragic failure of church, home, and school to cope with his problems. And she makes a most significant statement when she says, "It seems to me that the present school system must be revised considerably to meet the needs of the growing child. Character building, the preparation of the child for the problems of life, must take precedence over all other considerations." But neither Dr. Shaw nor his two contributors seem to realize the value of religion in meeting this crying need for character building.

Surf. The Weigher of Souls. The Sign of Arnim. God Sends Sunday. Crusade.

Knud Anderson, in "Surf" (Century. \$2.00), perhaps meant the ocean as a symbol of life; for the story concerns a married couple who for sixteen years live separate lives. The separation comes about not so much by long sea voyages, but by differences of temperament. The hero of the book is a melancholy pagan; the wife is religious in a sort of a way. Both are selfish and both seek happiness. The story veers to a happy ending, although it is difficult to see how the change can take place. The whole story is vague; the characters, the motivating force and the background of sailors, ships and sea are not well drawn.

André Maurois writes a thesis story on immortality in a facile and entertaining manner. The hero of "The Weigher of Souls" (Appleton. \$2.00) believes that he can capture the departed soul in a bell jar. The doctor's experiments with ultra-violet rays convince him of that fact. The doctor plays the part of Divine Providence in uniting various souls. The results are startling. The story is bizarre and is a bit of speculation so dear to the author's soul. One cannot help feeling that he writes the story with his tongue in his cheek.

Mystery and adventure are combined in Graham Seton's "The Sign of Arnim" (Cosmopolitan. \$2.00). The tale concerns the intrigues of Germany and Poland for the control of Silesia after the War. Conrad Pusow, brilliant governor of the province of Katowitz, was interested in keeping international affairs in a seething state. He did not have time to notice the apparently aimless wanderings of a young man through the harrassed country. It was only when the secret power of "Arnim" began to show itself after the young man's visits, that Pusow awoke to the real state of affairs. It is then that the stirring action of the story begins and carries the reader through exciting events that will appeal to those who like stories of international intrigue.

Arna Bontemps, hitherto a minor poet, has written a first novel in "God Sends Sundays" (Harcourt, Brace. \$2.00). We see no particular reason why he should have written it. It is just another one of those stories of Negro life. The book deals with the sordid adventures of a Negro jockey who falls into easy money, goes in for such things as violent over-dress, gold teeth, and diamond rings, and seeks the company of the flashy blacks of New Orleans and St. Louis. The author has a gift for vigorous writing, but his story is a repellent account of gambling, jazz dancing, and bloody fights among the "good-time" Negroes of his local Harlem.

"Crusade," by Royce Brier (Appleton. \$2.00), might easily be termed a social critique in dramatic form. It is an illuminating story of the alliance of politics and crime in the typical American city. Big Jim Cardiff, the crusader of the story, is the picturesque sort of public character that newspapermen regard as a gift of Providence, a huge and violent man, who bellows a language that is as vigorous as it is ungrammatical. He seethes so frequently with moral indignation that he is made leader of the local Y. M. C. A. and is elected to public office. He plunges into a clamorous campaign for civic betterment. In its story of the war against gambling, bootlegging, vice, corruption in office, and other familiar forms of crime, the novel presents an ugly and rather hopeless picture of conditions in our American cities.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Propaganda in "Headlines"

To the Editor of AMERICA:

Traveling across the country from New York to California, I have been reading a variety of newspapers, and I have noticed a strange usage in that odd language that headline writers employ. It is widespread in the smaller cities and towns, and is sure, sooner or later, to have its effect on the minds of millions, and to do great damage to the Faith.

It is the use of the phrases *religious issue* and *religious question* in referring to all things Catholic—be it Mussolini, the Vera Cruz "100,000" bill, or anything else involving religious freedom, from the Smith campaign to the present date. One would think that the boasted lovers of freedom who write the headlines could find a happier term than "issue" where basic human rights are at stake.

To say that the recent wrongs of the Fascist extremists against the Holy Father involve an "issue" is downright dishonest. The same applies to the Vera Cruz legislation. Yet so they are called, and by analogy, almost anything religious becomes "a question" or is "at issue."

The same papers would never in the world refer to an act of a legislature limiting, not the number of priests, but the profits of a leading power company, per hundred-thousand population, as an "issue" or a "question"; they would call it plain confiscation. And if Great Britain broke a solemn treaty with us (a parallel to the Vatican case) there would be no "question" or "issue"; the copy desk would find a truer term. Only the plea that everything in life is an issue or question (which is absurd) can excuse such shilly-shallying. To trim and try to wriggle out of telling the truth when Catholic rights are violated, is a sorry substitute for the vaunted courage of the Fourth Estate.

Of course I am aware that "issue" *can* mean merely something that has come into prominent interest or discussion, but this is rarely, if ever, the way it is used in the headlines in "religious issue" or "the religious issue." Oppression of the Church by dictators or by anti-clerical Governments is no more "the religious question" than it is "the State question." But the eternal repetition of such phrases gives renewed life to the lie, and seventy-five per cent of our American people are coming to believe that the Church raises "questions" and "the issue."

Ultimately, of course, the fault lies with apologetic Catholics, who let such misrepresentations pass without a word of protest. It is for them to state and insist, in their conversations with non-Catholics and among themselves, that such affairs are not "the religious issue," any more than is the arrest of a gangster or a fall in stock prices an "issue." All are news, and all should be presented as news, even in the headlines.

San Francisco.

R. K.

Dr. Lockert Protests

To the Editor of AMERICA:

No one should write and publish unless he is prepared to accept criticism cheerfully; however, when it is a matter of misunderstanding and misrepresentation, coupled with some discourtesy of tone, a protest seems legitimate.

In the review of my volume of translation and criticism, "The Inferno of Dante," which appeared in the issue of AMERICA for May 2, the two chief impressions conveyed are that I regard Dante with pitying condescension and that I consider the Catholic Faith and culture obsolete. In reality, I do neither; nor does my book warrant such deductions.

I declared Dante one of a very small group of figures who are the supreme poets of the world and who do not include even Goethe, Milton, or Vergil. Dante himself would have been pleased to be universally "pitied" thus. I should not think that pitying

Homer and Shakespeare is the only alternative to agreeing with them on all religious, scientific, and other propositions.

The theological and cosmological ideas which I referred to as obsolete are the popular notions of the Middle Ages, not the official doctrines of the Catholic Church.

In regard to Scholasticism, the Renaissance, and progress, there is some real difference of opinion between us; but about none of these matters have I said anything with which any Catholic thinker can disagree. For whatever else may be true of Scholasticism, its universe was certainly narrow as compared with that envisaged by modern astronomy and geology, and certainly static as compared with that conceived by theories of evolution and progress, be they true or false; the ideas of the Renaissance were certainly great in the sense that they exerted a great influence on human thought and history, whether great in any other sense or not; the concept of progress certainly stimulates the imagination, whether the vistas it opens are delusion or verity; and Dante certainly did not anticipate the ideas of succeeding generations as writers occasionally have done. It is the touchiness of the reviewer which makes him see in my factual statements a disparagement of his religion and of his beloved poet—whom my book was an attempt to make better appreciated by English-speaking readers. One would suppose from the review and from the phrases quoted in it, isolated from their context and all drawn from three of the thirty-one pages of my Introduction, that this Introduction belittles Dante instead of being the generally sympathetic and admiring study of him that it really is!

The brief bit of literary criticism which is imbedded amid so much offense-finding where offense is none, would seem less disingenuous if it had not cited for insufficiency of translation a passage to which I myself devoted a lengthy footnote about its untranslatableness—obvious in other versions as in my own. But indeed, the animus manifested throughout the review disqualifies it for the task of literary appraisal, and is not calculated to bring credit upon the faith and the culture which the reviewer was so hasty to defend.

Nashville, Tenn.

LACY, LOCKERT.

Reviewer Replies

To the Editor of AMERICA:

Dr. Lacy Lockert's letter leaves the issues between us exactly where he found them. The personal abuse (discourtesy, touchiness, animus and the rest) is both irrelevant and gratuitous. The paragraph on Dante's place among the poets is an *ignoratio elenchi*. To say that "theological and cosmological ideas" are not theological and cosmological ideas, but merely "popular notions" is to repeat the very ignorance concerning Dante's Scholasticism which was condemned in the review. Concerning progress and the Renaissance there may be merely a difference of opinion between the Doctor and your reviewer. Concerning Scholasticism there is not merely a difference of *opinion* (so dear to the modern mind), but a difference of *knowledge* (which alone matters to anyone trained in the Scholastic system). If Dr. Lacy Lockert cares to cherish the illusion that he has said nothing concerning Scholasticism "with which any Catholic thinker can disagree," that is his misfortune. A better informed critic must be allowed to tell the Doctor that he happens to be wrong.

New York.

YOUR REVIEWER.

Racktending Statistics

To the Editor of AMERICA:

Doubtless all of us, for whom the pamphlet and racktending apostolate is a favorite form of Catholic Action, have read the succession of racktenders' letters with eager interest and with appreciation of the space AMERICA has given them.

Here is a point of interest taken from the C. T. S. report, recently presented at Westminster, which some racktenders may not have come upon. The Boxtenders' Association in England increased last year to 1,375. This raises scores of questions about racktending statistics in the United States. Who has the facts?

New York.

LILLIAN CLARK.